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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of stronghold."

VOL. IX. APRIL, 1891. No. 1.

By request of the readers the following article is here reprinted.—EDITOR.

SCIENCE AND HEALTH,

By MARY BAKER G. EDDY.

REV. L. P. NORCROSS.

THE long-looked-for, much-coveted volume of SCIENCE AND HEALTH, Fiftieth Edition, Revised, that is to mark an epoch in the Christian Science movement, has at last appeared; and will be eagerly searched, studied, pored over, by every student among us. From this date forward, the thought of all true Scientists will mount higher, and there will appear correspondingly glorious results in the wide and practical field of demonstration; yet, a full understanding of the book will come only as the ripened fruit of years of study *combined with faithful, daily effort to reduce its teachings to practice.* No adequate idea of the treasures disclosed in this volume can be given in a single article, but a few points out of many will here be touched upon.

First: Why is a revised edition of SCIENCE AND HEALTH a necessity? Does not the issuing of a "revision" reflect upon former editions, as being faulty or incomplete? The present writer was queried only last summer upon this very point One antagonizer of SCIENCE AND HEALTH, having heard that a new volume was anticipated — in fact was to be in press ere long — asked in tones suggestive of a sneer: "Can inspiration be added to or taken from? Who for an instant would think of adding to or subtracting from the sayings of Jesus? And did Paul or John ever think of getting out a 'revised edition' of their works?" To all of which

was added the statement: "The early edition, that of 1875, was incomparably superior to any that has since appeared."

The precise reply made is of little moment; but its substance is eminently germane to our present line of thought, *viz:* Inspiration is not a mechanical process of repeating mere words by rote, of rounding them up in just so many sentences and no more. It is not a lifeless force which can be caught and imprisoned in a word or a volume — as a taxidermist would stuff birds, always to present the same stiff, glassy appearance. It is, rather, the kaleidoscopic presentation of the beauty and wondrous power — not of some new truth heretofore unheard of — but of an eternally existing, spiritual Fact unfolding and forever re-unfolding itself to "eyes that see." Were Paul, John, or Jesus to return again in the flesh to teach us the same glorious Truth taught in the long buried past, would either one confine himself to the same words, the same figures of speech, the same illustrations so well known to Bible students of to-day? Rather, would not each address himself faithfully to the task of clearing up difficulties, of removing doubts as to his precise meaning in certain passages and upon certain points that as yet seem obscure to our sense? A teacher of grammar even,— one who, year in and year out, is teaching class after class the same grammatical truths or facts — cannot, and does not, invariably repeat the same stereotyped expressions. Just in proportion as he combines the essentials of a teacher, in proportion as he embodies the *essence of true* teaching, will his illustrations and combinations of facts be accommodated to the needs of the learner, and attended with fresh impulses of discernment. In the days of the Massachusetts Metaphysical College, when we sat at the feet of our teacher — days that we never shall forget! — did that teacher ever instruct two classes precisely alike? Did she employ a stereotyped form of words by which to convey to us her rich, inspired thought? Far from it! and thus, the new volume seems to take us back to the College, to gather up its fresh methods and inspired sayings, so that little stretch of the imagination is required to convince us that the teacher herself again is before us, though this time in impersonal form.

But the book itself: Is there anything new in it, does it contain any new facts and truths? No, and yes. Certainly there are no new facts or truths presented, because there are no new facts or truths to present. Truth is never new, and never old; but is eternally fresh and living, as the author herself explains. In this sense, *could* there be anything new in the new book — for was it not the Truth, and the Truth only, which was told before? Her revision has, however, extended the same ideas, and made them clear; so that SCIENCE AND HEALTH shall not be misunderstood and misstated. To find in the new volume some new, grand, hitherto-unexpressed Truth, would of itself impugn the old. The student of the new, will find the landmarks of the old all untouched. God — as Spirit, omniscient, omnipresent, omnipotent, All-in-all — is taught here. Man — as, made in His image and likeness — still retains his place here. Creation — as a spiritual, eternal, glorious fact from centre to remotest circumference — also appears here. The Scientific Statement of Being, is here. Evil, "mortal mind," in the new edition, appears just as base and treacherous a liar as in the old.

All this, and more in the same vein, can be said; and yet, there is a sense in which do appear many new things. Many faces and angles never before seen are here presented to view; fresh modes or ways of bringing out practical facts are adopted, as for instance: on pages 360 to 366 inclusive; again, throughout almost the entire Chapter on "Teaching Christian Science" (*Chap. XIII*). Also, the opening pages of Genesis, and of the Apocalypse are studded with new thoughts. Nor are these the only pages whereon gleam gems not seen before; these are simply cited as conspicuous examples of interest to all readers, present or prospective, of the fiftieth edition of SCIENCE AND HEALTH,— as indicating the presence of new veins of gold which appear therein. The simple fact is, the thought of Scientists, all along the line, has mounted higher; and so treasures both new and old are given to us. Our teacher has complimented us. We can now be taken higher up toward the mountain top, until "we all with unveiled face reflecting as a mirror the glory of the Lord, are trans-

experienced miner will more readily and directly delve to those subterranean depths containing the precious veins of gold! So it will be with the new volume; and we shall very soon come to realize that we have in hand a golden key with which to unlock the Treasure-house of the Bible. The author expresses it as "treasures of Truth first thrown by revelation into her grasp, and now adjusted to be more readily seen."

In closing, a few general observations are worthy a place.

1st. Every careful student will discover that the new volume is pre-eminently a book of the Spirit. This is not to intimate a lack in the letter; but, to claim that the conscientious student of the new SCIENCE AND HEALTH cannot long remain in the letter merely. He will be taken out of that into the unfolding glories of Truth. Especially will he be led to a realization that, to be a genuine Christian Scientist, Love must become the sole law of his being — its beginning and end. The letter is all expressed — otherwise the book could not be what it should be — but it does not appear as a skeletonized system of abstract doctrine. It is clothed in radiant grace and loveliness which cause us to forget its presence as mere letter — and, indeed, is it not *time* we turned our attention higher! In truth, the evangelistic spirit of this new SCIENCE AND HEALTH is its crowning merit. Christian Science becomes something for practical, every-day life; thus, more and more will it be recognized as being — not a mere theory — but a life of individual goodness and Truth.

2d. This new volume continues to be a rebuke to the personal senses and, as such, will prove no more acceptable to the sensualist than have former editions; in fact, it must prove less so, since it takes us upon higher ground. Hence, if any have been anticipating a treatise that should prove a bridge between the seen and the Unseen, between sense and Soul, which would render Christian Science more concordant with the testimony of material sense, or its exactments less severe, they are doomed to disappointment. Christian Science in the new volume explains nothing to carnal or mortal mind to gratify its curiosity, or to render

easier a compliance with its mandates: instead, the book will be found to be arrayed against all error, and it will not be surprising if even in *us* many errors that hitherto have been smouldering are now, by its perusal, aroused to hostility. "Search me, O God, and know my heart, try me, and know my thoughts," is a sentiment which will find practical exemplification in the mind of many of us on rising from study of the new Work.

3d. The new SCIENCE AND HEALTH will prove, to many, an invitation to the wedding feast. "Write, blessed are they who are called to the marriage supper of the Lamb." Happy, indeed, are they who having on the wedding garment come — and come as to a feast spread for all; a feast where Understanding, Truth, Joy, and Love nourish and sustain our fainting senses.

4th. A practical suggestion or two regarding study of the new edition: In the first place, *do not attempt to dispose of the earlier editions.* Some are asking, "Can we be permitted to exchange?" Probably not; but you do not want to do so, even if you can. Fortunate is he who has all former revisions, together with the original edition of 1875! They are indicators of successive stages of growth in Christian Science; and as such, at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a "*treasure trove.*" Again: Let the new volume be studied *in connection with earlier editions.* The very contrasts help to see how the thoughts have risen only as we have been able to receive them. This, again, will reveal why the new edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian Students has ascended to that plane which makes it both possible and practicable for us to have the new Work.

FROM pastoral toil, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God. — *Whittier.*

[The foregoing letter is clipped from the *Concord Evening Monitor.*]

BARMAIDS AND SCIENTISTS.

Mr. Editor: — During my residence in Concord I have daily read your paper, and have become an admirer of Edgar L. Wakeman's Wanderings,— writings whose terse, graphic, and poetic style is richly flavored with the true ideas of humanity and equality. In your issue of January 17, however, are certain references to American women which deserve and elicit brief comment.

Mr. Wakeman writes from London, that a noted English leader, whom he quotes without naming him, avers that the "cursed barmaid system" in England is evolved by the same power which in America leads women "along a gamut of isms and ists, from female suffrage, past a score of reforms, to Christian Science." This anonymous talker further declares that the central cause of this "same original evil" is "a female passion for some manner of notoriety."

Has Mr. Wakeman, this *man awake,* been caught napping? While praising the true Scotchman's national pride and affection, has our American correspondent lost these sentiments from his own breast? Has he forgotten how to honor his native land, and defend the dignity of her daughters with his ready pen and pathos?

The flaunting and floundering statements of the Great Unknown, for whose ability and popularity Mr. Wakeman strongly vouches, should not only be queried, but flatly contradicted, as both untrue and uncivil. English sentiment is not wholly represented by one man; nor is the world ignorant what high and pure ethical tones resound from Albion's shores, especially when these ideas are inscribed on the tablets of such an organization as the Victoria Institute, or Philosophical Society of Great Britain, — an institution which names itself after one who is unquestionably the best known public woman on earth, the queen who, for a half century, has with such dignity, clemency, and virtue worn the English crown and borne the British sceptre. Now I am a Christian Scientist,— the founder of the societies which bear this name, and widely known as the originator of the

name itself; yet, by special invitation, I have allowed myself to be elected an associate life member of the Victoria Institute, which numbers bishops, noblemen, and scholars among its constituents and managers.

Was it ignorance of American society and history, together with unfamiliarity with the work and career of American women, which led the unknown author, cited by Mr. Wakeman, to overflow in shallow sarcasm, and place the vulgar barmaids of English alehouses and railways in the same category with those of our women who minister in the sick room, spend their time and strength in binding up the wounds of the broken-hearted, and to live like their Master, on the verge of heaven?

Again, this writer classes Christian Science with theosophy and spiritualism; whereas they are by no means identical or even similar. Christian Science is equally antagonistic to free love, which, though by no means identical with spiritualism, has nevertheless been associated therewith, as it has been also with free religion. Do Britons patronize the tap-rooms and lazarhouses of their nation to foster the female ambition which, in this unknown gentleman's language, "poises and poses, higgles and wriggles" itself into publicity? Or do they fall into such patronage by their affinity for the worst forms of vice? And the barmaids! Do they enter this line of occupation through a desire for notoriety, and a wish to promote female suffrage, or are they incited thereto by a willingness to gratify bad appetites and passions? What manner of man is this Unknown, who includes barmaid and Christian Scientist in one ironic breath? If he knew whereof he speaks his shame would not lose its blush!

When we take into account its short time already spent in the field, we can readily see that Christian Science has distanced other social and moral systems at the work for temperance in the United States, and has achieved far more than has been accomplished by legally coercive measures in the same direction; because this Science bases its work on ethical conditions, and spiritually destroys the appetite for alcoholic drinks, so that these liquors lose their tempting power over the mind.

Smart journalism may be commendable, nay, it is commendable; but the public cannot wisely swallow reports of American affairs gathered from beer-bulged and surly sensualists, or perchance from an aristocrat's loftly scorn of a community he has never visited.

MARY B. G. EDDY.

HOPE SONG.

O BIRDS from out the east: O birds from out the west;
Have you found the happy city in all your weary quest?
Tell me, tell me, from earth's wandering may the heart find
glad surcease?
Can ye show me, as an earnest, any olive-branch of peace?

There sleepeth no such city within the wide world's bound,
Nor hath the dreaming fancy yet its blissful portals found;
We are but children crying here upon a mother's breast,
For life and peace and blessedness, and for eternal rest.

I am weary of life's troubles, of its sin and toil and care,
I am faithless, crushing in my heart so many a fruitless
prayer;
O birds from out the east; O birds from out the west;
Can ye tell me of that city, the name of which is Rest?

Bless God, I hear a still small voice above life's clamorous
din,
Saying, "Faint not, O weary one, thou yet may'st enter in.
That city is prepared for those who well do win the fight,
Who tread the wine press till its blood hath washed their
garments white."

"Within it is no darkness, nor any baleful flower
Shall there oppress thy weeping eyes with stupefying power.
It lieth calm within the light of God's peace-giving breast
Its walls are called Salvation, the city's name is Rest."—*Anon.*

TRANSFORMATION.

G.

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. xii: 2.
SCIENCE AND HEALTH, 120: 1st par.

GOD'S work in epitome is given in the above extracts. The understanding thereof proves the fulcrum, over which, the lever of deed, born of Christ's presence in the consciousness, raises mortals from stage to stage in the scale of being. Doubtless this exchange of the finite for the infinite sense of life is perpetually going on in all the multifarious forms of man's expression — often imperceptible, yet occasionally assuming definite, emphasized form to our beholding; whereupon it occasions profound interest and consideration: like the river flowing noiselessly through broad meadows, its possible transformation into the manifestation of the majestic power, and beauty of the cataract, seems the legitimate result.

To be "transformed by the renewing of the mind," to be "born again," often signifies to pass through afflictions, or "the refiner's fire." This, most surely, is to be welcomed, since it must, in some form and degree, precede all advance from the darkness of corporeal sense to the Light of Life. To have scientific knowledge of this necessity, to recognize that all real growth is the turning from the finite, material sense of life, to the infinite, immortal sense that is "changeless, permanent being," "eternal in the heavens," is to be ready for the travail which attends spiritual birth of larger and deeper sense of being; an obedience which mitigates the baseless claim of the sense of suffering.

In illustration, the experience of a scientist, young in practice, is given that possibly others may gain a profitable lesson therefrom.

This experience came from one whom Christ (Truth), through spiritual sense, is helping to a sense of real Being. The claim of mortal mind was a malignant form of a common disorder (violent cold belief) which, during two or three days previous, had been persistently treated, according to the

letter of Science, but without success. The leading into this experience was largely occasioned by a resolute desire to gain this actual sense of Christ-power, lacking which, left the human sense in a discouraging consciousness of a limited understanding of the healing power of Truth.

It is well to state, here, that the desire to gain this sense of Truth's freedom, until changed by subsequent spiritual strivings, or new birth struggles, was a selfish desire, as I doubt not it is in all cases, in the beginning.

The first efforts were in the usual way of mental treatment, but without success, so far as could be discerned in the early stages of the treatment. Examination of the motive disclosed the fact that ease in the place of *dis*-ease, and consciousness of power, were being sought instead of Goodness, Truth and Love, for Truth's sake. An effort was now made to renounce the selfish purpose, and to seek Truth and Love alone, for their perfect Goodness and purity. But soon it appeared that this, through strivings of the finite sense, could not be accomplished. The more strenuously this task was persisted in, the more it failed, and it became more apparent that this selfishness, grown more subtle than ever, was the striver, in which it really sought, under cover of worthy purpose, to deceive Truth, the Almighty, in its claim of *really* desiring to submit to destruction, a claim which, manifestly, must be, to it, an utter impossibility.

As fast as the erring, finite thought came to light, as such, it was resolutely ruled out of mind. It was finally definitely declared that the most cunning subtlety of mortal sense claim was open as the day to Truth, and could avail nothing in its interference to prevent the sense of real being from coming to the light, and its real supremacy appearing clear as the day. But this earnest declaration seemed to bring no relief, or light. It was whispered that this was but another, still more subtle, effort of personal sense to gain the kingdom by its own fancied might of persistent seeking. This was the climax of darkness, and humiliation to the striving finite sense; its culminating point. Its utter emptiness, impotence, and pretentions were all exposed. Its awful, impoetnt nothingness was so apparent that the sense of it was, seemingly,

becoming unbearable. The effort, in this darkness, was instinctively made to reach out, to grope for something as a support. Like Paul, the human sense was really saying, "O, wretched man that I am! who shall deliver me from the body of this death?" Personal sense whispered: "We can give up this effort for light, and go back into the way from which we came, and wait. God must indeed be very hard and exacting, or He would reveal Himself, and not permit us to bear such trials without hope or light." "But no," said the scientist, "There must be no going back, or giving up of this seeking. 'Though He slay me, yet will I trust in Him,' for He is the only hope; where else can I look? although this bitterness last forever, as it now seems likely to do; and doubtless is the constant attendant of true living in Christian Science, yet I will rather have it as my constant portion, with the divine sense of Life, than empty materiality which calls itself life apart from God, and is Godless."

It will now be seen that the scientist had reached the point of resignation to the death of corporeal sense; and also, that he had touched a foundation that was immovable. Here was the course of progress: the painful disabilities had, in the beginning, led, and spurred on to this seeking, until the struggle had changed, apparently, from a contest between painful disability belief, and selfishness, to destroy it through Christian Science, to a contest between *personal sense and Truth*, in an effort of the finite sense to save *itself* from death and destruction through Truth.

At this juncture the painful disabilities took on a new aspect. In this contest they had been forgotten, in a large measure, owing to their relegation to a secondary place in the thought, to the other, seemingly, painful mental experiences that had developed so rapidly. As soon as consciously thought of again the spontaneous response was: "O, well, they are nothing beside this other trial of the finite sense. All material claims seem to sink, now, into insignificance, as unworthy of serious concern; as having no real power for evil; in fact evil appears not to be, *except in its illusion of subtlety, to claim to be real being apart from Christ — Divine Mind.*" When the decision was made, to patiently accept

the burden of the nothingness of personal sense as the constant portion in life; and also, this without hope of attainment to anything except what the Spirit of Truth and Love saw fit to bestow; that instant the resurrection of the real man had taken place, for the finite sense of suffering had disappeared.

This was the spontaneous thought of the newly risen man, who was not recognized as such, yet; consequently this thought was not an intended treatment. Still, it will be seen that the appearance of the nothingness of mortal sense claim of painfulness as real, was just what had been striven for in the outset, but this was not yet recognized. And Why? Because the human sense, like Jesus' disciples, had been looking for a *material appearance* of demonstration; and that was why the eyes were holden that the risen Christ was not recognized, until other circumstances, later, opened them. In a short time after the decision of the scientist not to flee from this painful sense of humiliation, and death of personal sense (selfishness), but to accept it patiently as his due portion, he fell asleep (it was about midnight). In the morning, upon awakening, he felt a little as a school-boy feels after suffering merited rebuke. He still felt the humiliation, but with it was a clean and wholesome sense that was full of promise. Moreover, he had a sense of having passed through a sacred experience, not to be thought of lightly, much less spoken of thus; that a new birth of Spiritual Life had taken place.

Something of the painful sense of disability that occasioned the leading into the trial remained; but, in a marked degree, less than on the day previous. After one or two hours, even the remaining illusionary sense had disappeared *entirely*, leaving an unusually sound and sweet sense of health and buoyancy. Usually the same type of belief had clung tenaciously ten days or more. It now dawned upon him that a new and purer sense of life had arisen, which was so much better than the old; that the treatments that had seemed to result so disastrously the night previous had not failed after all; *they simply had succeeded;* but not indeed as personal sense had pictured, in which it was to be saved alive, to its belief, to feast on heaven's sweets. This would indeed have

been the disastrous result, had such been possible. How infinitely better the sequel, than what had in the beginning been selfishly striven for!

One thing gained need not be passed without a word. There now appeared no second death to be borne in this particular line of corporeal sense claims of life, and power in *subtility* to gain heaven's citadel in the livery of Christian Science. This corporeal sense has to die but once in each of its particular claims to Life, Substance, and Intelligence in matter; but as they do not all come to the surface at once, the true scientist doubtless has many Gethsemanes to pass through to the highest demonstration over corporeal sense.

In this was gained a new and infinite sense of Love and Truth's supremacy over all erroneous thinking; for it is in erroneous thinking only that all evil, or sense of evil resides.

A number of lessons are to be drawn from the experience herein given. One is: Spirituality, as viewed in the first unfolding of the demonstration, *seems* very bitter to the mortal, perverted sense of taste; but becomes, as the taste becomes corrected by Spirit's action, first tolerable, then agreeable, and finally, *very sweet indeed* — a natural, healthy sweetness that does not satiate. No change however takes place in the Spirituality, as Spirit never changes, but "is the same yesterday, to-day, and forever," but the bitter taste was due only to the stirring up (chemicalization) of personal sense, and disappeared, as bitterness, when the transformation became complete. Thus humility, which at first seemed very hard, does not disappear; and the nothingness of corporeal sense is seen, whereby a higher consciousness of Truth appears. This causes no pain; on the contrary, we rejoice that we are nothing when separated from Principle— Christ — Divine Mind, and that we know it; for this knowledge assures us we are one with the Omnipotent Good. All we ask, in our new and healthy joy, is the sweet privilege of demonstrating, that is,— living, and reflecting God's pure Love and Truth thus sharing with others this wondrous Love light.

Another important lesson to those who are young in experience, but who are earnestly seeking this understanding,

is this: We may be sure we are gaining the Infinite sense when, by this seeking, we find much that is very bitter to the finite sense of taste. We need not wait to be assured of this, until the normal sense of Truth's *sweetness* is gained, before we take fresh courage. When the requirements of Spirituality begin to seem very heavy burdens; and we find that we are, nevertheless, becoming willing to bear them for the sake, and in the strength of the Christ, then remember, O striver for the Light! Christ has arisen from the tomb of materiality to divine and real consciousness which is thine, and which stands, *very near*, waiting to be recognized by thee.

'THE FIRE BY THE SEA.

"Cast in your nets on the other side!"
('Twas Jesus speaking across the tide;)
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved:
"It is our risen Lord—
Our Master, and our Lord!"

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"— *Alice Cary.*

NOTE.

THE advantage of having SCIENCE AND HEALTH in the public libraries is very great. I would advise that the students see to it, that a copy of the new revised SCIENCE AND HEALTH be put into the public libraries in the towns and cities where they reside. Affectionately

MARY B. G. EDDY.

EASTER.

IDA E. FULLER.

Go! tell the world the Christ is here!
  Life, Truth, and Love have come again!
There is no doubt; dry every tear;
'Tis He whose Light dispels all fear!
He goes before you, and he ne'er
  Will leave again the world in pain.

Fly, brethren, fly to Galilee!
  There in the cirque of Truth, this day,
And there upon its highest mount
Thou'lt find Him! Tarry not to count
The rugged path, for lo, the fount
  "All-Health" shall meet thee on the Way.

And there upon that mount they stand,
  The true disciples of the Lord,
And there with patient, loving hand,
With brave, staunch hearts, the faithful band
Listen, and reverence His command,
  And lift their brethren by His Word.

And on this height,— though clouds seem thick
  About their feet; below, the night of sin,—
They have the Light which heals the sick;
The sword of Truth which gives the prick
To error; the Love that maketh quick
  The dead, and lets the Life flow in.

In a recent article in the London CHRISTIAN WORLD, Archdeacon Farrar presented what he regarded as the true test of religion: "The real question to ask about any form of religious belief is: Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up that which is mean and base and selfish and impure? If it stands that test it is no heresy."

A DEMONSTRATION.

WHILE reading the paragraph in the Editor's Note Book, of the March issue, regarding the *New Book*, I was particularly impressed with the passage of Scripture quoted:— "Let your light so shine before men that they may see your good works, and glory your Father which is in heaven" [Matt. v. 16].

We have a beautiful work in our midst, the unfolding of which makes happy many earnest hearts. We cannot "hide our light under a bushel," but are glad to let it shine.

Four years ago, one came to our city with a heart so filled with thankfulness for the beauty of Christian Science that had been given her by the Teacher, that she felt she must obey the Master's injunction, "freely ye have received, freely give." So the blessing came to us.

While endeavoring to bring before the people— students, patients, and all interested— this wondrous Love-light, the Church-thought entered her consciousness. But from the glimpse of the open heaven, came the knowledge that this was something to be worked out. Then the thought began to unfold, until it became *experience*. Demonstration came when two patients timidly appealed to her one Sunday for permission to go to her rooms for a quiet Bible talk every Sunday afternoon. The permission was so thankfully granted. And thus was laid the first foundation stone of the Church of Christ, Scientist in T———. The little meetings grew in interest, and a few months later were opened to all who were hungering for this spiritual food. Hence, another stone was added.

As an outgrowth of the Church-thought, a general Dispensary work was entered into. It was suggested that this should be known as a *free* Dispensary; but experience taught us the *un*wisdom of such a suggestion. Christian Science demands sacrifice. When this was presented to the patients there was expressed much joy that they could give as they received.

From the varied experiences that followed, we were soon convinced that this was individual work, that each one had their individual lamp to keep trimmed and burning; and if

we are faithful in this, each life, with its rich experience, is a beacon, "a city set upon a hill." We learned, too, that we must keep awake, if we keep our lamps burning,—we must do our own work,—else they would go out. We could not hide them under bushels, if we did, the light would be stifled for want of living room. The supply of oil never fails; we can draw from it all we want; but we must carry our lamp to the fount *ourselves.*

Many were led to this Dispensary by the guiding hand of Love. Many burdens were here laid down; many sad hearts made to leap for joy. O, what a resurrection from dead beliefs! What joy! What gladness! Thousands of tracts were given out, dispensed throughout the city. Through the kindness of the Christian Science Publishing Society, we were the recipients of several large boxes of JOURNALS, Series, and Tracts for free distribution, and these were scattered within a radius of many miles. Thus the seed has been carefully sown, and is springing up.

Several thousands of the little Dispensary cards, with Church Tenets printed on back, have been scattered far and near. This little card tells to the world how "We promise to love one another, and to work, watch and pray; to strive against sin, and to keep the Ten Commandments; to deal justly, love mercy, walk humbly: and inasmuch as we are enabled by Truth, to cast out error and heal the sick."

In the order of unfolding, a dear little Sunday School for children was organized; every child under fourteen years of age. Words are inadequate to show to the world the depth of this child work. It is the *heart* of the Church, the warm, pure pulsation of which is being felt throughout the city. Each child is eager to spread this gospel of Christ (Truth). His hand is stretched out for "more of those little cards (Dispensary) to give away." Their lights shine out steadily, without a thought of flickering. They give out their sweet Science thought without a question as to the result. Their faith in the infinite Love is so firm, they *know* He will care for His own.—Thus fully verifying the Scriptures:—"Out of the mouth of babes and sucklings thou hast perfected praise."

One year ago our Church was organized under the charter of the State. We discard all creeds and forms, so far as is possible. The Tenets of the Church of Christ, Scientist is the only creed we recognize. Our ritual is the Golden Rule, and Lord's Prayer. We need no *ordained pastor*, as the Sunday School Quarterlies, together with the Bible and *New Book*, SCIENCE AND HEALTH, supply that need. Our Sunday morning service is a continual feast of Love. The lesson for the day is brought out clearly, and a rich experience is ours. Each listener comes prepared with the lesson, many having written out the references in full; thus we are enabled to hold the thought that it may grow into our understanding, surely fitting the crying need of the hour. The Sabbath School, immediately following the morning service, is a sweet benediction.

Right here, let me state something that may interest all S. S. workers. Our State has organized a Sunday School Assembly, and the opportunity was given us to join it. When it was said "We are not an orthodox church; ours is a Christian Science Church:" the answer was, "It makes no difference what you are, or what you think. Your Church holds a state charter. You have your place, now take it. When our next State Assembly convenes, you send your representative. You have an equal right with Methodist, Congregationalist, Baptist, and every other denomination. Each one is allowed a certain length of time in which to bring out his thought regarding Sunday School work. You demand your right, and no one can take it from you, for the State will protect you." It did not take many moments to fill out the certificate. A few days later we were told the paper had been properly filed, and we were now fellow-workers. A hearty handshake cemented the bond.

Last, but not least, in the unfolding, thus far, a *Christian Science Church Home* was purchased. In the heart of the city it stands, a home open day and night throughout the year. And the demonstration of this Truth is perceptibly permeating the pulse of this people, heretofore indifferent to the grand work done in their midst.

HOME AND CHILDREN'S DEPARTMENT.

DEAR little brothers and sisters: I know you greatly enjoy reading the printed pages of our dear JOURNAL, and look forward to its monthly visit with great eagerness. Please allow me to accompany it on its April rounds, and call upon each one of you, to tell you a little open secret.

We are daily in receipt of letters, telling of the good work being done in every quarter of the globe. Just think! thousands of JOURNALS, Series, Bible Lessons, and Tracts leave our office every month, and find their way into homes in the North, the South, the East, and the West. Water forms no obstacle, for ships transport our loving messages to those hungering and thirsting for the Truth, across the Sea. Day by day the demand increases. How marvelously our dear Mother has met this demand just when most needed; in the revised SCIENCE AND HEALTH. What Love is breathed forth from every page. How wisely and tenderly we are led step by step, as we endeavor to read understandingly the precious Truth therein contained, and reduce it to practice in our every day lives. The noble, unselfish, self-sacrificing labor of Love our Teacher has so freely bestowed upon us, by thus placing in our hands this guide, which, if followed, will lead us into the full realization of our birthright.

You will be pleased to hear that five thousand copies of this priceless Book have been sent out within a few weeks, and every mail brings orders for more.

Now, our pressing need is for more room, in which to carry on our work. We have outgrown our quarters. This growth is convincing proof that we need, and must have a building of our own. Yes, right here, in the heart of the city in which Christian Science had its birth, we want a Church building and Home. Our increasing congregations, our large Sunday School classes demand it. The awakened interest shown by the numbers who congregate every Thursday afternoon in the Reading Room, where beginners, or those just becoming interested in Science, are shown the Way. Our Friday evening Conference Meetings, which have increased in numbers until a larger Hall had to be secured,— everything is saying, It is God's will that you should build for yourselves, and "*Now* is the accepted time."

We want a building large enough to accommodate all branches of the work: the Sunday services, and weekly meetings; the

Dispensary and Reading Room; the Publishing Society, with its different departments. In short, everything pertaining to Science work, here, in Boston, duly and harmoniously centred, within four walls, and under one o'er-spreading roof. This Home to be open day and night, and a welcome extended to "everyone that thirsteth, come," and "whosoever will, let him come." We know every loyal Scientist will want a share in this Home. Free-will offerings are already coming in.

At one of our meetings in which the new Church was the topic for thought, a Young People's Church Building Fund was started. Offerings to this Fund have been made, even beyond our expectations. A dear little girl came whispering to me, "Miss C——, I want to give some money out of my own bank!" The sweet thought suggested a Children's Fund, and this is what I want to tell you about.

In this House, for the worship of God, and Home for Christian Science, we want a room for Mother. Yes, you say, no home is complete without that. Now, since Mother represents the highest thought to this age, and you, dear children, are symbolical of the purest thought, will it not be lovely for your offerings to build and furnish Mother's Room?

My call is ended, and I must say good bye. Your ready thought has already responded to mine, and the response is in the affirmative. All who wish to join us will please send Love-offerings to the undersigned, and receipt for same, properly indorsed by the Treasurer of Church Building Fund, will be forwarded you. We are co-workers in this grand cause, and our mission is so great, not one can be spared.—MAURINE R. CAMPBELL, 62 Boylston St., Boston, Mass.

Jamestown, N. Y.

IN the summer of 1889 our Sunday School was organized, with a membership of seven scholars. A few weeks following, the President of our Students' Christian Science Association met with the children, and after a little talk, she gave to each child a bright five-cent piece, to start a church-fund, requesting them to put this money to some good use, and in one year from that time to bring together the amount accrued.

From that day they began to work, some at one thing, and some at another, quietly but earnestly. To each, the nickel represented Principle, and "Interest accrues to Principle," as the

result proved. On children's Sunday, in 1890, they brought their offerings together; the aggregate amount was found to be fifty dollars. This was the first offering towards the building of a Christian Science Church Home.

When the parents and friends of the children saw the manifestations of this *real heart work* for Christ (Truth), the many little sacrifices laid on Love's altar, they were touched with the sweet spirit of doing and giving, so all entered the work together for another year.

The foundation is already laid in Love and Purity, and before long we shall have a building set apart for a holy purpose; always open.

Our Sunday School is steadily growing. The children write out the references in the lessons, and eagerly look forward to such work from week to week. The "Scientific Statement of Being" means much to them. Passages from SCIENCE AND HEALTH are given to bring out their thought of the lesson.

IN a bright little Sunday School, in one of the western States, where the children carry their thought-offerings from SCIENCE AND HEALTH, a little girl recited, not many weeks ago, a part of the second paragraph on page 499. In the talk about working out our own salvation, the question was asked, "What does it mean to 'wait for your reward?'" A dear little man jumped up, and, with eyes sparkling with intelligence, answered, "It means *to be satisfied.*" What a revelation that was to us all.

A few moments later, the Superintendent said, "What is the first thing you want to do when you *think* you are sick?" The same little man answered, "Get that thought out quick."

A few days before the sister of this boy came to me in great distress, and said, "My little brother is awful sick." I asked what was being done for him, and she replied "Nothing." "Is he taking medicine?" I said. "O no, we don't take any more medicine, but I told E—— he must say what you tell us in Sunday School (the Scientific Statement of Being), and not *say* he is sick." "Well," I said, "do you want me to take care of him?" "Why, of course!" was the surprised answer. I immediately went with her to her home, and found the child suffering from a serious claim of diphtheria. I sat by him while he attempted to tell me about himself, then I said, "E——, what is God?" He was quiet a moment, then said, "God is Love." "Yes, and don't you know that Love is taking care of you?"

With a hushed, awed look on his face, he said, "Yes ma'am, I *know* it does." He seemed to grasp so much that was deeper than words, and the most beautiful part of all was, when he acknowledged Love's care, he was healed. When I told him how "perfect Love casteth out fear," and that if we *trusted Love* we would have no fear, his sweet face shone with the thought, as he said "Yes."

I wanted to be near the child that day. I did not treat him, for Love took away all the appearance of suffering, but I went to him three times, because my grown up ideas were terribly rebuked, and this child seemed to bring me nearer the Infinite Love. I wanted my heart to be like his,— wide open, that this sunshine of Love might fill every nook and corner.

The next day I called again, and found him bright, well, and happy. His grandmother, a dear old German lady, came in. E—— said, "My grandmother is sick too." I asked if he wanted me to treat her, and he said, "Yes ma'am." The grandmother said in her sweet way, "The children get so much good in their Sunday School, they are so changed, I think it is for me too." E—— and I told her about Love, and how it takes care of us; then I read to them the 91st Psalm, which they said they would learn. They took the promises for themselves. So the work was done.

What would we do without the children?

THE JOURNAL becomes dearer to me every month, as I read the thoughts expressed in it. As the gift of our Teacher, we each promised to help sustain it. If each will bring his mite, be it ever so small, with an honest purpose, we are helping each other, in bringing out the Truth. We are all members of one body (Christ), and not one can be spared, as "it takes *all* to make a whole."

My two little boys, four and six years of age, watch for the JOURNAL as earnestly as I do. They love to hear me read from the Children's Department. It gives them more courage to hear how other little children are demonstrating. Even the two years old baby will sit perfectly still and listen, while I read, drinking in the Truth. At times she will nod her wise little head in approval.

One day, while the boys were at school, nearly a mile from home, a heavy wind and snow storm came up, lasting several

hours. When they returned in the evening, I asked them if the storm frightened them. The older boy answered,— "No, there was nothing to fear; it was only error, and God was with us to take care of us. Error has no feet to stand on, so it had no power over us." They often, thoughtlessly, rebuke me with their scientific statements.

One day they started out to play with one of their mates, but found him sick (in belief); and his mamma said he was too sick to play. The younger boy said, "He just *thinks* he is sick. God don't make him sick." The lady felt the rebuke, and was silenced by it.

Is it any wonder Jesus said "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" [Matt. 19 : 14]? With their pure, innocent thought they are quick to perceive Truth; hence the necessity for us to become *as such*, before we can perceive Christ (Truth), and enter the kingdom of harmony.— B. E., DuBois Neb.

The following poem is the production of a ten year old boy. We give it to our readers in its crude state, to show how children often idealize this Science thought, thus expressing harmony, even in a slight degree. Coleridge says, — "Poetry is the blossom and the fragrance of all human knowledge, human thought."

If you do not first begin
To love the sin,
But always the Truth to love,
You will surely rise above.
If the Truth you want to learn,
Don't begin it from the stern;
Always begin from its bow,
Then you surely will learn how.
Sin is nothing but error,
And you don't want to be its bearer.

If you want to learn some wealth,
You should get the Science and Health;
Then put on the cross and crown,
And press all the sins you have down.
You must start from a boy,
And all the sin you must destroy.
When Jesus healed the lepers and the sick,
He did it very quick.
Jesus ate the bread of Love,
Which came to him from above.

Arthur Light Frick.

OPEN LETTERS.

A Personal Experience.

THE personal experiences, contributed to your pages, have been exceedingly helpful to me, and I venture to offer my mite, trusting it may be useful to others, as theirs have been to me.

When I studied Christian Science, my teacher impressed on my mind the necessity of taking at least one hour in the day for reading SCIENCE AND HEALTH, the BIBLE, and for silent communion. I was determined to do this, and for a year was slowly, but surely gaining in spiritual understanding. But a very subtle temptation came to me, to prove me, in the form of an invitation to spend the winter with some friends, who were wholly absorbed in a life of gayety. They "sat down to eat and drink, and then rose up to play" (1 Cor 10–7). I thought, *now* is my opportunity to interest these dear friends in Christian Science. I soon found that whatever I did, must be through the language of silence. At first I held to *the hour*, but gradually the magnetism of my surroundings blinded my sense of Truth to such a degree, that society demands crowded out every other, and I excused myself by saying, it is no use to try. "While I am with the Romans I will do as they do," and so conformed to the condition of those about me. Often the inner voice would speak to me, but I would answer, "When I get home I will make up for all the hours of time I've taken from Christian Science Study."

One evening, in the midst of music and dancing, with the swiftness of an arrow, I was struck with an old belief, of which I had been healed through Christian Science treatment. It returned with tenfold poignancy. I tried to deny and overcome it, but felt that, like Sampson, I was shorn of my strength, and helpless in the midst of the enemy. I was obliged, suddenly, to withdraw from the gay scenes, and within the silence of my room, I began to upbraid Christian Science. I questioned the truth of it, else why should this belief return. I even felt bitter toward my teacher. I was, by this time, fairly writhing with pain, and walked the floor, saying, "why cannot I help myself?" I raved against the pain in one breath, and in the next, blamed Christian Science for not proving its unreality by destroying it. Then my friend came in, and said, "you look as if you had been sick a month; how foolish to wear yourself out, trying to find help in this way." She insisted upon bringing me an anodyne.

I said, "not yet, I'll try awhile longer." As she went out she said, "Christian Science is a good *theory*, but you will find that chloroform is the *practical* way to overcome pain." This aroused me to a sense of where I was.

I was complaining of Truth as a hard master. I had hidden my talent in the ground of worldliness, and instead of serving Truth, had served the lie. Like a panoramic view, the experiences of the last three months passed before me. Like the Prodigal Son, I had taken my inheritance, and had gone into a far country. I had turned away from my sense of all that was highest, noblest, and best — turned from God,— Good,— and worshipped strange gods,— selfish pleasures,— living only for self, and the praise and flattery of the world. For an instant, I shrank with horror from this mental picture; then called myself by name, and said: "You are pride, vanity, self-love, deceit. God never made you. Good does not know you. You are a lie, a self-deception. You need not blame any one. You are reaping the fruits of your own planting. It serves you right. You are self-derived pleasure, you have lived for self only. You shall have no anodyne to pacify you, but you shall work out deliverance through the power of Truth; God alone shall destroy you." Then my thought turned with indescribable longing to Good. The realization of Infinite Love began to unfold to me. I felt its presence, and like Peter, I wept bitterly, as I realized that I, too, had denied my Master. Words cannot express the humiliation of the false self; neither can words express the sweet presence and power of Infinite Love; and tears were changed from suffering to joy and confidence as a consciousness of the All-Power, and All-Presence of Good placed me in the haven of peace.

But where was the physical belief? you say. When the voice of Truth was heard, exposing the subtleties of evil, the clamor of self-accusation was no longer heard, and in the consciousness of Love it was entirely obliterated.

The following morning I entered the dining-room calm, and more refreshed than I had been for weeks, much to the surprise of the family. I have never forgotten this lesson, and now allow nothing to rob me of the dearest, sweetest hour of the day — the time spent in demonstration of Truth and Love.

I AM giving much time to quiet study, and yet I cannot supply myself with many publications offered that I should like; still, I

am always behind in my JOURNAL reading. Just one of these, for thought, I marked *practical points for consideration.* I found several. Was this suggestion written for me? Could I do more in that direction? By and by I felt myself delinquent; and before I laid that JOURNAL aside, it sent me to my purse to send for this; to my desk to write that; to the vineyard to work for Truth in several ways, especially, to cleanse my own thought from darkness, that I might hold a sure sense that nothing can stand between our best literature, and the sure recognition of its untold value to us.

Perhaps a bitter lesson, with my teacher's good influence, has saved me sad experience. When I was the feeblest beginner, a loved friend, who had brought the blessed Truth to my recognition, said she could not see why she should not read everything she wanted to. I had been reared in the old church thought, she had not, and I saw the thought of the one who reproved and answered:—"But you surely want the purest given, of this new people, to keep high and true. All the time, money, and attention you give to less, deteriorates your own sense, and robs them of success in bringing forth, on the highest basis, a consciousness of Truth to all. Division is weakness; unity is strength." I marked the hard lesson this one error persisted in, brought to her; and I have grieved for her often. Thus I have found a conservative thought in Science best.

If some reading matter is offered, apparently attractive, let us consider economy. *First:* Have we contributed freely to SCIENCE AND HEALTH? Have we other literature our Teacher has given unremitting toil to supply us, her loved children? Have we the JOURNAL, and other publications offered by our Publishing Society, all of which have been considered and sanctioned? Have we a Concordance, Dictionary, and best of all a serviceable BIBLE? Have we carefully pondered these questions?

I think after this course has been followed, there will be little time for the other, which only brings suffering. *Second:* Do we not want to raise our standard to a sure and firm basis, to an ever increasing success, that we may stand dauntless, when, through experience, tests come? It is easy for you and me to say, "There is no need for *me* to do more." How would it be if every one should say the same? I tell you, brothers, sisters, we can not supply the need. Does the JOURNAL have thousands of

subscribers? We want tens of thousands. Has it many correspondents? It needs many more. Is all of our literature sold in quantities? We want greater quantities to permeate every thought. We Christian Scientists do not want a crippled JOURNAL as our main exponent: but it will be such if the field refuses to protect and support it.

Can we not see how great the work would become if we were faithful? The Publishing Society is doing a good work, but we want it so crowded with supply, it can do more, and still more; and if we do all we can to aid it, it will bless us, by forwarding God's recognition among men.

Syracuse, N. Y.

THE Church of Christ (Scientist), of this city, organized in May, 1889, is standing firm in the Truth, because it is founded upon the Rock. Its members are coming into the consciousness of the true meaning of "the Church," PURITY, — and that even though their names may be enrolled upon the church record, they are not truly members until they have put on the white garments of His righteousness, and are made clean. Every hidden sin must be searched out and destroyed by Truth; and LOVE must be the motive-power of every action. There is no time for idleness or dreaming, but *action* is the watchword of the hour.

The Bible Lessons — the study of which occupies our Sunday morning and Wednesday evening services—are revealing the error, and teaching us, not only how to detect and recognize it, but also, how to meet, attack, and overcome it. They are just what we need, and are feeding us with the "bread" and "meat" that nourishes and makes strong.

In Dispensary work, we are reaching out for Spiritual healing, knowing that our patients through this are "every whit whole." And when they tell us of the wonderful help they have received, and of their longing to know more of the Truth; and we see them stepping into the way, the reward is ours. It is impressed upon us more and more that it is the *pure thought* that heals. "Except ye become as little children, ye cannot enter the kingdom of heaven." Our most earnest work to-day is the putting out of every *flesh-thought*, and striving to come into the simple child-thought of Purity and Love. This is what the Dispensary means to us. It matters little how many patients we seem to heal, or how much literature we scatter abroad, unless the healing

and the sowing are done in this spirit. How the work looms up before us! Seed-sowing, planting, rooting out tares, harvesting; all to be done *now*. As we work for ourselves, we are doing for others; and, as we work for others, we are helping ourselves.

Much has been done, during the past year, in carefully placing Christian Science literature in the homes of the people. Frequently the visitor is warmly welcomed, and asked to come in and explain the Science to interested listeners: and especially of late it has been often said, "Why, this is very different from what I had thought of Christian Science. I see this means living near to God. I must know more of it," and many like expressions. Several thousand tracts and Series have been thus given out during the past year; also a large number of JOURNALS. From the Rooms we are constantly sending JOURNALS, Tracts, and Quarterlies, and the smaller works of the Teacher, as well as many copies of SCIENCE AND HEALTH. "Sowing beside all waters."

We are watching with deep interest the hints given in the JOURNAL regarding Church, Sunday School, and Dispensary work, and are receiving help therefrom. We are grateful that so many practical thoughts are given. The day for theorizing is past. Now we want *demonstration*.—M. E. E.

Buffalo, N. Y.

AT the January meeting of our Dispensary Association, it was decided to make it a free Dispensary, because some of the other Christian Science Dispensaries were working under that plan; and because the general public seemed to associate free treatment with Dispensaries. Recently, however, this plan was changed, and we now ask some sacrifice to be made, even though very small, by every patient. The result, since the change, proves the wisdom of this action.

Our Rooms are open every day, except Sunday, from 9 A. M. to 6 P. M. We have "SCIENCE AND HEALTH," the Series, and all of Mrs. Eddy's publications in the Reading Room, which is becoming more generally used. We also have these publications on sale, and the demand for them is growing.

In connection with Dispensary work, 1700 calls from house to house were reported during the year. This by no means represents the number made, as our students are more active in making calls than reporting them. At every house visited, a card of

invitation is given, announcing our meetings, and Series, or tracts are left for them to read. Where especial interest has been manifested, the visit has been repeated.

We have a general public meeting at the Rooms every Friday evening, which is always well attended, and proves an efficient auxiliary to the churchwork.

In May we moved to larger and better rooms. About the same time the material organization was disbanded, and the conducting of the necessary business delegated to a committee of five, under whose management the work has prospered better than when we had cumbersome organization, and frequent business meetings.

At our weekly Friday evening meeting, the students give thoughts from their experience, that are a help to those taking the first steps in Christian Science. Cases of healing have been reported, simply through the word of Truth spoken at these meetings.

The healing work at the Dispensary has been very gratifying, and as an institution, it has served one of the purposes for which it was designed, namely: — to furnish incontrovertible evidence that Christian Science is just what it claims to be. The catalogue of cases treated and healed covers almost all the "ills that flesh is heir to."

A noteworthy feature of our Dispensary work, is that we have numerous requests for treatment come to the Dispensary by mail from different parts of the state, as well as from other states in the Union. We have done better work, and had more patients at our Dispensary during the past four months than ever before. — Secretary Buffalo C. S. Dispensary.

Beautiful Science! Unclasping the chain
That binds man in darkness on error's domain;
Giving edge to dull sense,— Life a new phase;
And to rude discord, sweet Harmony's grace.

Beautiful Science! firm fixed for the right,
We equip in full trust with this armor so bright,
'Gainst the foe of illusion, deceits every form,
With staff understanding, to crush error's thorn.

— *Mrs. Wilder.*

NOTES FROM THE FIELD.

I WANT to say a word about the Bible Lessons, and the profit of writing them out. When the thought was first suggested, it seemed to me a striving to gain spirituality by material means; but finally, after the JOURNAL had called attention to them more than once, I thought I would try it, and see how it would affect my thought. Much to my surprise, I am finding it one of the best exercises towards spirituality. A half hour, twice a day, or so, is sufficient to write it all in the week; and it is precious, daily food that is as much needed for spiritual growth, as material food is, in belief, for material growth; and the exercise of writing it is sufficient to give time and thought to the references that are being written, stimulating the spiritual digestion. The mortal self-thought being occupied with the writing, the real thought seems to gain entrance to the mind, less hindered by mortal interception in belief.

The thought, with me, is like a continual benediction, while writing, and afterwards its influence is continually felt, correcting the thought. Here is an open way that all may enter who really desire to grow and be fed.

We owe very much indeed to the preparation and publishing of these Bible Lessons. May we be discharging our obligations, so far as we can, in this way of unity of thought, that we may be "all of one accord in one place," and that place, Christ's conscious presence in thought made manifest.

I AM waiting, and watching with eager desire for the new book, the star in the East, which has guided, and will guide us if we will follow its light, into a knowledge of the Truth. I am more and more strongly impressing upon each class that all they need to study is the BIBLE and SCIENCE AND HEALTH, with the JOURNAL, and publications there advertised. I hope to see renewed power, interest, and spirituality in the pages of the JOURNAL. The great work is deepening, the interest is increasing, and the demonstrations are becoming more wonderful, to material sense, every day. Demonstration we must have. It places the "seal of Divinity" upon our work. That "these signs sha follow those who believe" is as true to-day as of old. — E. N. BATES.

OUR prospects are good that our Sunday School will soon number one hundred; and we have a large Bible Class of adults at ten, although nearly all are housekeepers. During our first meeting in the hall error said, "I will see that there is a stop put to this at once. So many children going up the stairs is very annoying. I will test it to-morrow morning;" but Truth came to the rescue, and the next Sunday morning it was all quiet, and report came to us it was all right, if the children would go and come quietly. We certainly are blessed with good material to carry on the work here, as helpers have come to meet the present demand, and it is always so with Truth. The Sunday Bible reading, commenced a year ago in the Congregational Church, by a Normal student, after some trouble is bringing forth an abundant harvest; and another Normal is doing a great work here, of which the last three months show great results. The lesson Quarterly is highly appreciated, and many copies taken, as also the JOURNAL; and we are learning that the Association publishes material sufficient to employ the most studious, constantly.—MRS. M. J., SALT LAKE CITY, UTAH.

Boston.

AT the March meeting of the Dispensary Association, held in the Reading Room and Dispensary, 62 Boylston St., a good report of *action* was given. The thought expressed by all present, was the desire to work for Truth, thereby blessing all.

This has led many to invite those who are seeking Light, to meet together at the rooms one afternoon in each week. The Sunday School lessons are taken up from the Quarterlies, bringing before these seekers the beautifully clear references from the BIBLE and SCIENCE AND HEALTH in a simple, practical way. The attendance is large, showing how the people are hungering and thirsting for Truth. Many are bringing out in their every day lives the truths contained in these lessons, proving them by their demonstrations.

Recently, a mother brought her two and a half year old child, suffering from spinal trouble, to the Dispensary, telling us how she had waited six months for a child's bed in the Hospital, but felt she could wait no longer. After a few treatments, the little one said, "I's all well." A beautiful recognition of Divine Love.

OUR Reading Room and Dispensary are now nicely established; and we feel that the word of God spoken or listened to within its four walls cannot return void, but must accomplish good. Beside our Sunday Bible study, our semi-monthly reading class (SCIENCE AND HEALTH) is held here. Have had several in to our meetings and one or two Dr.'s patients, since opening four weeks ago. Three students take turns, each giving one afternoon of each week. It seems good to have a Science home, so to speak. Our room is a very pleasant one, and we are fully repaid, already, for any effort it may have cost us to start out. God has blessed our efforts, and all must be well, since all *is* well. The literature the Publishing Society kindly sent us, is doing a good work, some of it having travelled many miles, and who can say where it may find a resting place.— ST. STEPHENS, N. B.

I AM alone (to mortal sense) in the work of Christian Science in this place, but have never known as much, and as good company as I have since becoming a reader of Christian Science literature. It is the third year of my acquaintance with SCIENCE AND HEALTH. I find in its pages "peace on earth, good will to man;" and yet how slow mankind are to embrace it, but are much more willing to hug their delusive phantoms, sin, sickness, and disease, to their bosoms, and often tell you in a rage, "how dare you tell me they are not real!" I attend a Christian Science Sunday School at R——. Although few in number, we are mighty in Spirit. The manner in which our Bible Lessons are conducted now will fast bring the time when not one shall say unto another "know ye the Lord?" but "all shall know him from the least to the greatest." — L. B. W., ECONOMY, IND.

WE came to this town a few weeks ago, to cast our lot among strangers. Leaving our home at D——, and the dear little band of Scientists, coming to a place where the sunlight of Truth has never been let in, is like stepping out of noon day brightness into midnight darkness, making us hope some one will hear, like Paul, the cry to "come over into Macedonia and help us;" for the fields are white, and ready for the reapers. A sister scientist from home wrote: "You are, no doubt, called to plant the seed of Truth in new soil." I thought of her words to-day, when a dear little woman, whom I have been trying to

help find the door of the sheep fold, said to me, "I would not take one hundred dollars for what you have done for me." Truly the seed brings forth fruit after its kind.—MRS. I. C. M., CENTERVILLE IOWA.

Mt. Pleasant Mich.

WE are nicely settled in our Christian Science Home, where all Christian Science literature can be read and purchased.

In the Reading Room and Dispensary our Sabbath services are held, at 10.30 A. M., consisting of Scripture reading, prayer, hymn, lesson text in unison; and thought in the lesson is brought out.

There is a constant, and beautiful unfolding of Life. The spirit of Truth has certainly come in demonstration and power from this systematic Bible study, showing plainly the way of salvation Jesus marked out. Our Wednesday meetings are growing in number and interest; the revised edition of SCIENCE AND HEALTH is the Teacher; it answers the questions of doubts and fears. The mothers read it to their children. A little one awoke in the night calling out to mamma he was in pain; then, almost immediately lisped out, "God is Love! God is Love! It's all right now," and at once fell asleep.

THE new SCIENCE AND HEALTH is the "Pearl of great price." It is *glorious!* You don't know what it is to us over here, who are seemingly so alone. It is truly the divine Comforter.—A. D., LONDON, ENG.

THE contents of the revised SCIENCE AND HEALTH, words fail utterly to express. I informed my class at the first lesson that SCIENCE AND HEALTH was to be their Teacher, and I should only act as chairman. I find it necessary to put about three hours study each day upon the lesson, but they are hours of delight, and the study so absorbing that all else is lost sight of; and I have been studying that book for seven years too.—E. E. C., OSWEGO, N. Y.

THE revised edition of SCIENCE AND HEALTH is certainly one of the greatest blessings the world could receive. When its author closed the college it was a great disappointment, especially to many of us who had never received personal instruction from

her, and who were anxiously looking forward to the time when that blessed privilege should be ours, and now we can see so clearly that she has done more for the cause of Truth, than she could have done if she had continued to teach. While many times we have felt that others have had opportunities we would enjoy so much, yet with hearts filled with gratitude and love, we received the new edition of SCIENCE AND HEALTH.— W. F. G., WICHITA, KAN.

THE New Book has already become more to me than words can tell; and I feel that all we need can certainly be found in its pages; for an understanding of this book must necessarily mean an equal understanding of the Bible.— E. H., TOLEDO, O.

NOTHING can stand in the path to oppose this wonderful Book (SCIENCE AND HEALTH). Every word seems illuminated, and its power is already doing wonders. The demonstrations will be quick, and clear, as the marvelous light breaks in to human consciousness.— WILMINGTON.

Meeting of the Mass. Metaphysical Association.

THE monthly gathering took place in the Reading Room, 62 Boylston St., at the usual time. J. F. Bailey in the chair.

The Church building was again the uppermost thought. Many pledges were paid, and numerous experiences given as to the various ways, and sacrifices made to obtain the promised amount. One had promised one hundred dollars, without knowing where a dollar was coming from. But as the time of maturity of her promise, for one third the amount, drew near, and finally, was at hand, the needful amount came.

The increasing attendance at the Thursday afternoon Dispensary meetings, is proof that they have become an important feature in this department.

The Friday evening meetings have been crowded out of the Reading Room, into Steinert Hall, in the same building.

The increasing attendance in Sabbath School, and Sabbath morning service points unmistakably to the necessity of a building that will supply all the growing demands. All friends wishing to avail themselves of the opportunity to aid in the erection of this Church building will please forward their money to

ALFRED LANG, *Treasurer*

Church Building Fund, 279 Broadway, Lawrence, Mass.

HEALING AND REPORTS OF CASES.

A PATIENT, after being under treatment a little over a week, for claim of paralysis (from the result of which she was unable to walk, except with support, and then, but a few steps), was able — after listening to, and *hearing* the healing voice of Truth expressed in the lesson of March 1st — to not only walk down stairs, but all the way home — a distance of eight blocks — saying, "What a revelation that lesson was to me." She had never seen SCIENCE AND HEALTH until she called for help. Taking one of of the *new Books*, she remarked, "I will follow your advice, and buy it; but *the stroke* took away my education, and I cannot read." Yet, *she does read in this new Book*, and understands it as though she had been familiar with all of its expressions. Truly, it is the Word of Life, and "all who run may read." If I ever doubted before "the power of thought *back of the words*," this one instance of the healing and teaching power of Truth contained in every page of the new SCIENCE AND HEALTH dispells *any* illusion on that point; and I *know* that every Book that finds a welcome in any home, will carry *healing* and teaching to all who are calling for help through Divine Science. This Book not only preaches the Gospel, but heals the sick.— TOLEDO, O.

Extracts from a private letter.

ON our journey from T— to C— my son was taken with belief of cramps, which Truth soon vanquished. My sister (the one who was healed by faith in prayer) had belief of weak eyes. She was soon made happy by finding she could read as much as she wished to, and is now a strong believer in Christian Science, and will do good work in the cause.

I visited a cousin whose husband I treated for a belief of pain in the back of the neck and head. He appeared in the morning well and happy. He then laid aside the glasses he had worn for years, and a nasty, old, black pipe. With tears in his eyes he said I had saved him from being an infidel.

I treated a man for belief of rheumatism. He, with his daughter and granddaughter, was spiritually healed. It was really wonderful. Surely God *is* Love.

I had a dear friend whose husband was a very depraved man. His wife died, leaving three children. He had abused her so many times while intoxicated, that I really could not think of him

with a kindly feeling. At first I said I would not go near him. Then I felt that I must go, for the children's sake. I was told it would do no good; he had been talked to a great deal; and he was too vile for any good to reach him. In the night I was awakened by hearing these words,— Go, and talk to J— B—. Then I remembered how kindly he had always treated me, and my heart softened with pity because of his unhappy condition. I did call on him, and talked to him in the spirit of Truth and Love. I loaned him SCIENCE AND HEALTH. In three days he came to us with a great light in his face, which Truth alone could reveal.

So far all my efforts have been blessed, and I give thanks, for I know "I can of mine own self do nothing."

I WOULD like to tell the readers of the JOURNAL how the good seed is being scattered in remote places, where Christian Science had never been heard of.

A letter was handed me by a friend, who asked me to read it, and answer it if I thought best. The contents told of days and nights of suffering, with "No hope of ever seeing another well day;" the doctors having given her up, saying, at one time, she could not last until they reached home, a distance of a few miles.

I at once thought this was fertile soil, and a good place to sow some seed. I immediately sent some Tracts and JOURNALS, then wrote a letter telling of the true remedy which never fails, and offering my services. In due time a reply came, stating, any help would be gladly received. Soon another letter reached me, in which she said, "Surely the Lord has heard your prayers, and raised me up. I am about the house, helping with the work, and the Lord 'has put a new song in my mouth.' My husband thinks I ought to keep this a secret, but I think I ought to tell the people what has been done for me." A more recent letter tells of going about among the sick, distributing Tracts, and telling of the Christ-cure.

Think of what a little thought and effort on our part will do,— giving to others what is worth so much to us. Let us "sow beside all waters," and God will "give the increase."

THE question is often asked, "Why are not the demonstrations in Christian Science sooner realized?" Is it from *lack* of the *consciousness* of *Love* which makes every one asking a scientist

for help, a brother, a sister? Only as we have the right idea of Love, can the brotherhood of man unfold to us.

This is the demand of the hour that we have love one toward another; and especially should this be manifest among those "who are of the household of Faith."

The pictures of the head of the Christ encircled with a halo of light, teaches us a lesson. The overshadowing sense of love must be manifest in every thought. The love that heals is born of unselfishness. Humility, patience, and perseverance are some of its fruits.

The following experience illustrates this thought: A man, bound by the claims of intemperance, came to a Scientist for help. His appearance was an offence to the eye. The first week's treatment was not satisfactory; and the scientist looked within herself to find the cause, finding there a feeling of repugnance toward the man. She was not thinking of him as her brother. Wrestling with this temptation, she fell asleep. In a dream she saw a serpent slowly winding itself about the man. She hastened to deliver him; bruised the head of the serpent, and saw it slowly fade from sight, as a mist before the morning sun. When she awoke these words were in her mind: "It biteth like a serpent, and stingeth like an adder."

The way was made plain. The power she had given to evil disappeared; and lo, the man was released from this bondage of sin, and was free.

The serpent of material sense masks under varied claims of power and intelligence; but Love opens our eyes to perceive it as powerless; and thus it is dispelled.

A PATIENT, who had been healed of numerous beliefs, and whose husband — during her period of treatments — had been freed from a lifelong claim of rupture, was called to a not distant city, by a telegram from the attending physician, saying, "Your mother has Pneumonia, and cannot live. Come at once."

Knowing what Christian Science had done in her own home, her first thought was to take a Scientist with her, and resort to that help. But as she must catch the first train, she found there was no time to call any one. Then her cry for higher help was answered, when she was enabled to say, "God is with me, and is the only help. There is no death! and there is no power in error to frighten my sisters and the doctor into making any laws

that will fasten this false claim of death upon my mother! *She is free!*" With these declarations of Truth she was peacefully sustained during the journey.

Upon her arrival, she found the friends grouped about the bed supporting the almost unconscious woman; who, when she saw her daughter, said: "I'm almost gone!" The reply was: "No you are not! God is your life, and *you cannot die!*" Then, begging all to leave them alone, the brave daughter met the grim monster. Declaring that God is Life, and is the only power, only presence, only help, within two hours her mother was quietly sleeping, breathing like a child; all appearance of the prolonged struggle for breath, during the past two days, disappearing during the night.

The joyful children in that home declare that to Christian Science (through the faithful courage of one woman) is due this glorious victory for Truth. 'Twas not a miracle, as some declare, but a healing "divinely natural."—TOLEDO, O.

IT is with gratitude that I bear testimony to the power of Truth, over the darkness of human belief. I had been a sufferer all my life, from a belief of hereditary consumption, and numerous other diseases. It was expected by my friends and physician that I had but a short time to live. Four physicians told me they could do nothing for me. Hearing that a friend, who lived near me, had studied Christian Science, I at once consulted her, and became one of her first patients, and was healed through the power of the blessed Truth, which I had *always read* but *never understood* it would make me free. Three years have passed, and I have been, and am *now* perfectly well. I can but feebly express my gratitude to God that the good news came to me when it did. It has done wonders for my family, as well as for myself. Surely God is Love! and He is All.—MRS. M. B., CAPE VINCENT, N. Y.

THE work here is progressing, notwithstanding the M. Ds. There have been some cases that have not returned to give God the glory, yet some remarkable instances may be mentioned. A girl, four years old, had never spoken, and doubted if she could hear, but is now speaking as other children. Several cases of belief in dyspepsia, throat trouble, spinal complaint, etc., have yielded to the Truth.—L. K. M., WEST RIVER, MD.

QUESTIONS AND ANSWERS.

Answer to Mrs. E. C., page 497 Feb. JOURNAL.

The spiritual meaning of "milk and honey" is a condition of thought that brings spiritual understanding. Rest and peace on earth. Harmony.

Read SCIENCE AND HEALTH, page 233, first two lines.—J. W. C.

Can a healer successfully overcome in a patient a belief he has not yet been able to fully overcome in himself? Should not his treatment for another remedy, in some measure, his own difficulty?

A. M.

In Christian Science, God is the healer of the claims of sin and sickness, as "Truth destroys error of every sort." By this spiritual understanding we are able to overcome our own errors of belief, and therefore the errors of others. But the Christian Scientist is not always able to give the full proof of his spiritual understanding to all who ask for help.

Jesus said, "I have yet many things to say unto you, but ye cannot bear them now."

The merciful hand of Christian Science is waiting for all to make ready, through repentance, to hear the reproof of Spirit and Truth, which must come to all.

Is there any relation between the terms individuality and idiosyncrasy? What is their difference?—A. M.

According to Webster, we may safely say that while individuality means "a single person, or state of oneness," idiosyncrasy may mean some "peculiar temperament, or disposition" of that person, or individual. God is individual, because He alone is the principle of all Spiritual, individual identities, even the perfect, individual manhood of man.

THE remarks of "A. F.," in Feb. JOURNAL, regarding Specialists in Christian Scientists, or "especially ready, for absent cases" is to me a timely thought; the statement is good and contains the Truth.

My card in JOURNAL for the past two years has made me out, a C. S. Specialist, but such an error will no longer be tolerated.

True, Jesus did not make any particular part of his work "a specialty," and I see no reason why we as Christian Scientists should. We have no authority for making such a claim, and I do not think any argument is necessary to convince Scientists that such Cards and Statements are far from being Scientific. A few thoughts will suffice to convince any true seeker that such is not the "Straight and narrow way."

The only way I can see that Christian Scientists can be Specialists is *by following the letter only.*

Christian Scientists cannot make a specialty of any *one* particular *error*, and follow the example of our Master.— G. W. C.

I WANT to tell you how much I enjoy reading the different thoughts that are brought out every month in the JOURNAL. They are so helpful; and often the very questions I want answered will be explained so clearly and satisfactory.

Here, in Nova Scotia, Christian Science, with few exceptions, seems to be almost an unheard of thing. By this, I mean in regard to the understanding of it. The few who do know, or have heard of it, seem to think it is the work of the evil one; while others think it too absurd to talk about.

There are a few Scientists scattered about in two or three of our towns, and we are all agreed in the wish that one or more good speakers and teachers of Christian Science would take a trip through these Provinces, to tell the people what Christian Science really is.

Will some one tell me why Scientists, when asked to come and visit these places, to proclaim the joyful message of Love, should say, "Well, if you will get up a class for me to teach, I will come; but I can't unless you do."

We do not read of Jesus, or his disciples waiting until they were called to *teach classes*, and had to be promised just so much money, or they could not go. They went, and preached, telling the glad tidings, from place to place, "without money, and without price." Jesus tells us plainly, "Take no thought for the morrow;" also, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If we are working in Truth, will we not receive our just reward from Truth?

EDITOR'S NOTE BOOK.

Our Journal.

THE present number is the ninth anniversary of our JOURNAL. In the early spring of '83 appeared the first issue, a small, eight-page, family paper, in answer to a call for a Christian Science periodical. It was presented under many difficulties, which only the love born of experience would have the courage to undertake. Yet in the face of all obstacles, and responsibilities, as President of the Massachusetts Metaphysical College, and pastor of the first Church of Christ, Scientist, — all were encompassed, — Mary Baker G. Eddy became its first Editor and Publisher.

After six years of varied experiences, usefulness, and growth to its present size, it was presented to the National Christian Scientists' Association. The following is quoted from the letter of presentation: "In consideration of the vital interests of our great cause, and your loyalty to it, I hereby present to you the first journal issued in the interest of Christian Science, the CHRISTIAN SCIENCE JOURNAL, as a gift from its founder."

From her *first* editorial this quotation clearly indicates her conviction of its mission to the world: "It cannot fail . . . . since we devote our best energies to it."

It has indeed a noble mission, and with every issue there are greater manifestations of sacrifices in the contributions therein given. Many, and varied, are the rich experiences that cannot fail to touch and uplift those who are seeking the way of Life; for the keynote touched at that time must vibrate in the consciousness of every true worker, becoming clearer and sweeter to each individual experience; a note higher in the harmony of Being, when actuated by loving obedience, which always bursts into a song of glory when crowned by a demonstration; for joy cometh when the shadows of doubt and fear disappear before Love's sweet touch.

In preparing your article for publication, eliminate all quotations from our text book, SCIENCE AND HEALTH; also avoid giving the thought with the change of a few words, as thought thus expressed is not our own, but belongs to the individual consciousness that has wrought it out through actual experience. It may be well not to attempt to explain the BIBLE as much as we have formerly done, until a higher plane is reached.

The author of SCIENCE AND HEALTH has proven Christian Science to be Christian, inasmuch as it is founded on the Sacred Scriptures from Genesis to Revelations. Also that it is Scientific, because she has proven it to be demonstrable. *We* can only prove that we are *Christian Scientists by our demonstrations.*

You will perceive that by giving to the JOURNAL your rich experiences and demonstrations, you are making clear the waymarks that lead the people to seek SCIENCE AND HEALTH; and as you place that book in their hand, *know* they will understand it is not only their healer, but their instructor, and interpreter of the Sacred Scriptures. We see this demonstrated wonderfully by the children. One little man, of five years, began at the preface to read SCIENCE AND HEALTH. As he spells the words, mamma pronounces them. Taking only a few words at a time, in this way, he *works* until he gets the thought, then, with a bright look of Intelligence, says, "I know what that means:" bringing out a clear Science thought. This child has learned all of the small letters, by picking them out in this Book; and is not only learning to read, but is also learning mathematics therein. Children study Christian Science with an *undivided thought.*

May we not expect a contribution from every Sabbath School class of children? These dear ones are teaching valuable lessons, demonstrating in a sweet, trusting earnestness, thus arresting the attention of many fathers and mothers, to thoughtful consideration of the subject.

THE Editorial Department of the JOURNAL is now located in its new and commodious quarters, 62 Boylston St., Room 686.

BY permission, the gem poem on the tenth page is taken from a collection of HOPE SONGS compiled by D. Lothrop & Co. of this city.

"SOFTLY the Easter bells are rung
So faint indeed we cannot hear,
Yet, they wake the flowers one by one,
And tell the Resurrection's near.
The frozen fetters swift unlock;
The April skies new beauty wear,
And earth from tombs of soil and rock
Comes forth for Easter everywhere."

PUBLISHER'S DEPARTMENT.

A TIMELY caution: The new SCIENCE AND HEALTH being freshly bound, no attempt to open suddenly, or flat, should be made until the stiffness characteristic of fresh volumes becomes gradually overcome by careful and continued use. As the result of observing this caution, leaves will not be wrenched from place in centre of the book, and purchasers will secure the most lasting and satisfactory service from the volume.

To encourage and enable fellow Scientists to do as much missionary work as they individually can, in the direction of bringing our JOURNAL before as many new readers as possible, we make the following liberal offer which applies to the APRIL '91 ISSUE ONLY:

50 copies and upwards *to one address*, postpaid, @ 5 c. per copy.

The above rate barely covering cost of printing, binding, mailing, postage etc., it of necessity *applies exclusively to orders of not less than fifty copies of the issue specified.* Hereby, workers are afforded what they have long sought, viz: opportunity extensively to circulate an excellent number, at a nominal sum entirely within reach of all. Our Churches, Dispensaries and Reading Rooms, therefore, should immediately order and distribute hundreds each,— thus jointly circulating an aggregate of thousands of copies during the next thirty days.

HEREAFTER no notices will be sent subscribers of maturing subscriptions.

We issue receipts for all subscriptions received, showing date of maturity, which must suffice.

THE Quarterly Bible Lessons beginning July 91 will be brought out with two books as before. The star denoting the new revised SCIENCE AND HEALTH; the dagger, all from and after the thirty-sixth edition.

Two new tracts are now ready for delivery— "Beauty of Christian Science," and "Practicability of Christian Science."

Both are most excellent for general distribution. See last cover page of the JOURNAL for prices.

PLEASE note changes made on inside first cover page of this JOURNAL.

MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing *Company*. There is no such concern in Boston. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

ATTENTION is called to advertising page 18 for additional price list of publications sold by this SOCIETY.

ALL Christian Scientists will be deeply gratified to learn that the long-looked-for revision of SCIENCE AND HEALTH, 660 pp. by Rev. Mary Baker G. Eddy, has come from press, and some 5000 copies have already been ordered. A more valuable bequeathment to the world could not be conceived, or a more acceptable gift to students made. Besides the index, this edition contains forty pages more than the edition preceding, which embody most valuable accessions to the scientific knowledge imparted by this wonderful work, now blessing the whole human family.

THOUGH this book is some 75 pages larger than any previous one, rates on the cloth binding remain as heretofore, viz.: $3.18 each; $8.70 per quarter doz.; $16.00 per half doz.; $30.00 per doz.; ALL PREPAID. *Remittance to accompany order in each case.*

BOUND in flexible leather covers, printed on thin Bible paper, round corners, gilt edges, kid-lined, silk-sewed, and name in gilt letters on inside or outside front cover, if desired. One or more copies, prepaid, $6.00 each; three or more to one address, prepaid, $5.75 each; six or more to one address, prepaid, $5.50 each.

SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail JOURNALS by twenty-fifth of each month.

OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., 314 Clinton Ave.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

DENVER, COLO.—Odd Fellows' Hall, 1543 Champa St. Regular services, 10.30 A. M., Bible class at 12 M. Evening service, 7.30. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD, WIS.—10.30 A. M., Royal Arcanum Hall.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets. Service 10.30 A. M., Sabbath School 11.30 A. M.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN.—3 P. M. S. S. 4 P. M., 824 Nic. Ave.

MONTREAL, CAN.—11 A. M. and 7 P. M., 2268 St. Catherine St.

NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 98 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.

OCONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.

SIOUX CITY, IA.—10.30 A. M., 521 Fourth Street.

SAN FRANCISCO, CAL.—1 P. M., Imp. O. R. M. Building.

SYRACUSE, N. Y.—10.30 A. M., S. S. 9.30 A. M., Greyhound Hall.

TOLEDO, O.—10.45 A. M. S. S. 12 M. The Worthington.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Speaker.

TROY, N. Y.—11 A. M., 63 Seventh Street.

WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

ATCHISON, KAN. — Sunday school 10.30 A. M. 301 N. 7th St.
ATLANTA, GA. — 9.30 A. M., C. S. Room, 57½ Peachtree St.
AUSTIN, TEX. — 11 A. M., S. S. 10 A. M., 506 W. 14th Street.
BANCROFT, NEB. — 3 P. M., residence, S. R. Fletcher.
BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.
BINGHAMTON, N. Y. — 10.30 A. M., Rooms 14, 15, Ross Block.
BLUE SPRINGS, NEB. — 10 A. M., residence R. Walther.
BROOKLYN, N.Y. — 10.45 A. M. and Bible Study 3 P. M., 41 Greene Avenue.
BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.
BUTTE, MONTANA. — 8 P. M., 104 South Montana Street.
CALAIS, ME. — Bible class 3.30 P. M., at Reading Room.
CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.
CINCINNATI, O. — 10.30 A. M., Sunday School 11.30 A. M. Bible class Wednesdays, at 2 P. M. The "Ortiz," 4th and Sycamore.
CLAY CENTER, KAS. — 3 P. M. Lincoln Avenue.
COLORADO SPRINGS, COLO. — 3.30 P. M., Bible class; 2.30 P. M., Christian Church, E. Huerfano Street, Mrs. E. P. Sweet, speaker.
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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. IX. MAY, 1891. No. 2.

LAW.

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."—Daniel 6, 8.

WHAT is Law? This is an old question, but one which the world has not yet answered, because it has never learned what it is. If we ask one man what law is, he will, if he answers at all, give us his definition of some rule, or law, which he has declared from his stand-point, and which may, to his mind, be well defined, and satisfactory. If we ask his neighbor across the way what *he* thinks of the law adhered to by this neighbor, he will probably tell you that he is altogether mistaken in his views; that, in fact there is no such law as that so firmly believed in by this neighbor; that he is mistaken, deluded. And if asked why, and wherein this neighbor is mistaken and deluded, he will at once proceed to lay down *his law* to you, which will most likely be found to be at variance with that of his neighbor. So we find the world — human mind — one great neighborhood, one half of which has *its* law, and the other half *its* law, and each being the exact antipodes of the other. Running all through human thought, we find this diversity of opinion, each man flattering himself that he is a law unto himself; and each strongly convinced that his law only is right, and that of his neighbor entirely and inexcusably wrong.

A recent, and somewhat eminent law writer thus treats of the subject in answer to the question which he propounds: "What is Law?" He says: "It has been variously defined. In its most general sense it signifies a rule of action,— all kinds of action,— whether animate or inanimate, rational or irrational. In its more confined sense, law denotes the

rule, not of actions in general, but of human actions, or conduct."

The greatest of the ancient sages, Aristotle, Plato and Cicero also asked the question. Solon asked it; and Plato claimed that the essence of freedom "consisted in the supremacy of law over personal will, whether it be the will of one, of the few, or of the many."

If we look to human philosophy for our answer, we must be content with what has already been said; and this would lead us to the same conclusion that all other human speculations lead to, namely: that there is no *law*, but there are *many laws*. We are then in the same state of unsatisfied and unsettled understanding that we are in when we endeavor to answer the question as to what is God, by looking at the phenomena of material creation. In doing this, in looking only from this side, we have gods many; but the question still comes mockingly back to us: What is God? When we are able to answer the latter question, we shall be able to answer the former, but not before.

[NOTE. Before going further, it is very essential that the 6th chapter of Daniel be carefully read, followed by page 101 of SCIENCE AND HEALTH, for herein is the pith of this entire article.—ED.]

In this chapter we find a very satisfactory answer to the question as to why, to human sense, there are laws many instead of one Law. Here we have a striking illustration of the unreliability and delusiveness of laws of human construction. Error, in the form of envy, thought by deception and artifice to establish a law which should be so like the "law of the Medes and Persians," that it could not be changed, and must therefore accomplish their selfish, human ends. Daniel certainly would be torn to pieces by the hungry, savage lions if he were but put in their den. But see how puerile was the cunningly devised human law, when brought in contact with Divine Law. Observe how human error, in its false self-esteem, overreached and destroyed itself; how in its fancied strength and security, it fell into the very pit which it had, as it supposed, so wisely laid for Daniel; and how, unexpectedly to itself, its well-laid scheme became the bosom of its own destruction. Verily

"The best laid schemes o' mice and men,
Gang aft a-gley."

We can look back over the history of the world and see repetition after repetition of the story of Darius and Daniel. When from every point of human observation, earthly powers seem to be impregnably fortified in the supposed strength of human law, suddenly, and from an unknown source, and by means the most unlooked for, the fabric of human construction, which was erected with such great pains, and with so much of apparent human wisdom and cunning, has been blown over in an instant by the wind of Divine Law.

When pagan Greece and Rome believed themselves invulnerable in the strength of human law, the Divine stepped in and easily wiped out their false statutes, with the immutable law of Christ. When Roman Catholicism apparently held Christendom in its unyielding grasp, Protestantism arose, breaking asunder that law which seemed as strong and unalterable as the "law of the Medes and Persians." All along the line of history we see the feeble purposings, and foolish strivings of human law overturned and subverted by the Divine; and always upon the overthrow of error, Truth builds a stronger fabric.

As in the lesson, we see that as the result of the thwarted purposes of "the presidents, the deputies, the princes, the counsellors and the governors" to overthrow God's kingdom, they themselves were destroyed, and their idolatry with them, and the whole earthly kingdom made to worship the one God of Daniel; so again, in the fulness of time, will the false laws of the presidents, counsellors, governors and princes of the present world — the material senses, the beliefs of error — be wiped out by the God of Daniel; and His Eternal Statute of Truth forever established in human consciousness. That Statute which is unrepealable; that Law which was from the beginning; that rule of conduct, which was first announced on Sinai, and was re-emphasized on Olivet, remains unrepealed to-day; and in all its completeness, and strength, and majesty, is above us and around us now as much as it was above and around Daniel in the

days of yore. Error can no more destroy Truth now than then. The satraps of sin can no more set up their false laws in defiance of God's unalterable statute to-day, than they could then. That mighty Statute Book, which was written by the Divine Hand in the beginning, was written with an Eternal Pen and Indelible Ink, upon indestructible Vellum; and he who thinks to subvert it, or evade its penalties, by setting up against it the puny statutes of his own making, will but meet the fate of the foolish princes, and counsellors, and governors of old. It has been too often tried, and has too often failed, to leave the world in any doubt, or uncertainty as to its inevitable results.

There is but one way to avoid this lions' den of error, and that is to live constantly under the Statute of Truth. There is no way of repealing any part of the Divine Statute. There is no escape from all its penalties, except by strict obedience to its every provision. We cannot substitute a chapter here and there of our own making. We cannot change a word or letter of it. It would seem that mortal man ought long since to have learned this. But how painfully evident it is that he has not yet gained the slightest knowledge of this important Truth. He is going on in the arrogance of his own false self-esteem, constantly making his own laws, and enacting his own statutes, with the same blind indifference that his foolish predecessors did, apparently unconscious that in a short time the Divine Pen will sweep across their pages and forever obliterate their false assumptions.

Can we not now begin to see that there is but one answer to our question "What is Law?" But one answer, because there is but one Law; and there is but one Law, because there is but one God. We need look for no other statute. It is broad and complete enough to cover our every action. If men would regard the Divine Statute more, and the human statutes less, we would have need of few law books, and fewer lawyers.

I unhesitatingly affirm that human law, with all its assumptions and pretentions, has been, thus far in its history, a signal failure. If it had not been, would we see in the

world such a condition of wide-spread demoralization as we see to-day? Well may men yet be sending up the anxious inquiry, "What is Law?" But this will not be answered until the Divine Law shall be received into human consciousness, and men shall come to understand that the only true, lasting and efficacious law is that taught, practiced and demonstrated by the only wise Solon, the only true Sage, and the only scientific man the world has ever known — Jesus of Nazareth. Greater than Moses and the prophets, greater than John the Baptist and the Apostles, greater than all the philosophers of the earth was he, because he was the only begotten Son of God; the incarnate Wisdom; the greatest Lawgiver of all the ages.

WHAT is being religious, but always seeing God's infinite love in everything, and loving Him all the time? It is seeing His mercy in the sun and sky; in the hills and plains; in daily life, with its discipline and education; in the friendships of our friends; in our insight into new truths; in the grand opportunities of daily service of the human race which He affords us. It is hearing and answering His invitation to come to Him to be inspired, to be filled with light, to be filled with love, to be filled with power. Suppose all the little buds and seeds should say, "Oh, dear! April has come; and now we shall have to unpack ourselves, and go out of these snug little chambers where we have been sleeping all winter, with nothing to do but rest. It is getting warmer every day. Strange thrills pass through us, 'the blind motion of the spring.' But do let us stay as long as we can, shut up here; for it will be a very gloomy thing to go out into the soft summer air, and unfold ourselves in the sunlight into tremulous leaves, bending stalks, and fragrant flowers."

But Nature does not look unhappy in unfolding. And why, if seeds and buds enjoy unfolding in the sun, should not our souls enjoy unfolding in the sunlight of our Father's infinite tenderness and perfect love? Why should we give ourselves grudgingly, and as of necessity, to the love of God? Why hesitate and tremble, and think we are not good enough to love Him, or to be loved by Him? Love does not hesitate. Love leaves all and follows.—JAMES FREEMAN CLARKE.

POEMS.

BY O. K. B.

PSALM.

UNTO our mortal sense of error,
Daily as we die,
Our consciousness of Christ is clearer,
And Eternity.

Just as we leave our mortal moorings
On the upward path,
Just so do we receive inpourings
Of immortal faith,—

That faith that leads to power and glory,—
"Ye shall know," He said,
Destroying shadows transitory,
Free and unafraid,—

That Science which alone hath power
Being to control.
Awake! Arise! and claim thy dower:
Man's birthright is in Soul.

FOOTSTEPS OF PRAYER.

TEACH me the way
O God, to pray.
Desire the Truth with all thy heart;
Strive for the Truth, what e'er the smart,
Then bend the knee,
And presently
Thy wish crowns thy humility.

EVEN as a little child I need Thee
O my Father! day by day:
Reach Thou Thy loving hand and lead me
Surely in the Perfect Way.
Day by day —
Day by day
Lead me in the Perfect Way.

CHURCH AND HOME.

I CANNOT help giving you a little talk concerning the building of the long-looked-for and much-desired First Church of Christ (Scientist) of Boston, which is to be a home for all Scientists everywhere; and which is also to be the combined headquarters for the Christian Science Publishing Society, for the Dispensary, for meetings — and, in short, for everything that concerns the Cause of Christian Science and its work.

It is now several months since, in one of our monthly meetings, I first agitated anew the subject of our dear church. As the good result of this, I am very happy to see that to-day the Church Building Fund (of which Alfred Lang, of Lawrence, Mass., is treasurer) amounts to nearly $8,000, including ready cash and pledges. We need more, however, and *I know* that everyone who has an interest in Christian Science, whether patient or practitioner, active or inactive, *wants* to give liberally according to his and her means — considering it a *great privilege* to be permitted to contribute toward the building of this Christian Science Home.

I think that I am correct in the statement that there are, in this country and the British Dominions combined, over one hundred thousand people who love Christian Science for the good they have received from it; and I feel sure that these hundred thousand people are willing to give *more* than one dollar each, toward the building of that home. In addition to this, there has come to me a plan which, if faithfully carried out by *us all*, will build this Christian Science Home in one year, and cost *no* one any money. It comes to me in this way: Our blessed teacher has lately given to the world a great message of Love from God, in the new edition of SCIENCE AND HEALTH, which every one who loves Christian Science, treasures as the "pearl of great price" — which indeed it *is!* Right here we now have before us the *means for all* to take part in the building of that home; and, in utilizing it, to be doubly useful to the Cause of God (Good) and humanity. For example: The retail price of this book is

$3.00; postage, 18c. additional. At wholesale, one dozen copies shipped to one address can be procured at the rate of $2.50 per copy — larger orders securing still larger margin of discount. Now, let us *all*, as self-constituted agents, set ourselves to work to sell that book — freighted as it is with good tidings of great joy — and to sell as many copies as we can; then, bowing our head to the Divine Principle, (Good) let each one of us promise himself and herself to devote the profit resulting from the sale of each book to the building fund of our Church and Home. In this way, I am sure that within a year from this date there will be more money in the treasury than is needed to build this church. Why, why! dear brothers and sisters; are we not to look to God, our Divine Principle, for all things? Then why not let His blessed message be the means of building for us our church and home in this city not only, but in every city, town and village *everywhere?* As God is Limitless Love, it is His desire that we should advance from country to country, from nation to nation, and carry with us this loved message; that all may learn, by demonstration, the omnipresence of God (Good). To this end let us work and keep *awake*, beloved brethren! lest, if we fall asleep, the light go out and *we* become like the "foolish virgins."

Now is the time for us to have our heart's desire fulfilled. Let us all, North, South, East and West, join together as *One* — even as we are but one in God — join together as one in this grand work. In other words let us start now from one common standpoint; and, keeping the common end in view, see who can send the most "fifty-cent" and even larger "margins," on the sale of this book, to Brother Lang who holds the funds.—J. S. E.

"NAY, but 'tis not the end:
God were not God, if such a thing could be;
If not in time, then in eternity,
There must be room for penitence to mend
Life's broken chance, else noise of wars
Would unmake heaven." — *Alice Cary.*

CHRISTIAN SCIENCE PUBLISHING HOUSE.

SINCE it is definitely determined that the building to be erected in Boston in the interest of Christian Science, is not merely to contain an auditorium for church and other services, but is to embody adequately furnished and permanent quarters for our CHRISTIAN SCIENCE PUBLISHING SOCIETY, the movement is no longer confined to one of local or sectional interest merely, but is become one of national concern. It is now understood that this building will sustain to our Cause the same relation as that at present existing between the mammoth building on Fifth Avenue, New York City, and the Methodist Denomination supporting it, or between the buildings on Beacon Street, Boston, and the Unitarian and Congregational churches respectively. To bring to completion a plan of this magnitude, requires hearty co-operation on the part of all teachers and practitioners not only, but on the part of those, also, whose present sense of health and harmony is due to the benign helpfulness of the gospel as preached in Christian Science. Amen, and Amen!

Now, as to methods or plans for the accomplishment of this purpose.

First: Let it be known that, by the founder of Christian Science, Rev. Mary B. G. Eddy, there has been donated and conveyed to three trustees, for the purpose, a parcel of land (estimated as worth $15,000 and upwards) which is sufficiently large to admit of erecting upon it a commodious building suitable for our purposes.

Second: One of the provisions of this deed is, that the building shall not be *commenced* until the sum of $20,000 be placed in the hands of our treasurer, Alfred Lang, 279 Broadway, Lawrence, Mass. By appeals, for the most part made locally during the past three months, about $8,000 of this amount has been raised in cash and pledges and placed in the hands of the treasurer.

Third: To erect and complete such an edifice as will meet our national needs for many years to come, will require

$3.00; postage, 18c. additional. At wholesale, one dozen copies shipped to one address can be procured at the rate of $2.50 per copy — larger orders securing still larger margin of discount. Now, let us *all*, as self-constituted agents, set ourselves to work to sell that book — freighted as it is with good tidings of great joy — and to sell as many copies as we can; then, bowing our head to the Divine Principle, (Good) let each one of us promise himself and herself to devote the profit resulting from the sale of each book to the building fund of our Church and Home. In this way, I am sure that within a year from this date there will be more money in the treasu[illegible] than is needed to [illegible] church. Why, why! d to look to God, our Div why not let His blessed us our church and hon city, town and village Love, it is His desire t to country, from natio loved message; that a omnipresence of God (keep *awake*, beloved bre go out and *we* become l

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Third: To erect and complete such an edifice as will meet our national needs for many years to come, will require

at least $40,000 exclusive of the lot valuation. Now, Brethren, what is to be done? As the most feasible and practical answer that occurs to me, let me suggest a plan that will insure the speedy and natural completion of this project.

The probabilities are, that we will not meet together in National Association for two years to come. Taking as a basis the last, that of 1890, the attendance of delegates and members is *at least* six hundred. By far the greater number come from what, in the extreme East, is known as "the West:" some from California and Washington; more from Colorada; more still from Kansas, Missouri, Nebraska, Dakota and Minnesota; from the South — and even the Queen's Dominions also — a score. From Iowa, Illinois, Indiana, Ohio, Wisconsin &c., come myriads of earnest co-workers. Now, transit from the Pacific Coast, incidentals, and return, involves an expense of not less than $200 per capita; from Colorada, Nebraska and similar distances, $100 to $150. The probable average disbursements of the six hundred attendants would reach about $60 each; but, to be quite safe, we will say $50. At this rate the aggregate expenditure per year, is $30,000; or $60,000 for two years. Here is the solution of our problem regarding the erection of the edifice for headquarters of the Cause we regard so highly,— one which involves no greater outlay than that we annually have made in granting ourselves the pleasure and profit of attendance upon the National Association. To what better, more unselfish, more useful purpose can we devote the equivalent of this annual expenditure? What more worthy course, than to let it serve towards erecting a building that is to stand for our national work, and for a settled home for our Publishing Society as well!

To make this a practical "object lesson," the writer this day forwards to our treasurer, what would represent his individual expenditure for two gatherings of the National Christian Science Association. Will you each, Brother, Sister, make another of the remaining five hundred and ninety-nine?

The following, clipped from "The Christian Inquirer," proves a decided change of thought in church assemblies, showing the Christian Science theology is being recognized as Christian, and they are touched by its truths. Surely it is worthy a place in our JOURNAL.—ED.

FAITH-CURE.

[Of several articles brought out by a recent editorial we select the following as a fair expression of all. They cover the ground of our article so well that we give them cheerfully to our readers.]

DEAR INQUIRER: I accept your description of "Christian Science" as substantially correct, as having to do with the "Scientists" whom you have known; but as I have known a few persons, "Christian Scientists" of the straitest sect, to whom that description could not be applied, except as a libel, I feel that it may be obligatory upon me to speak out. No persons should be more careful than Baptists not to condemn their fellow-men before they have taken the trouble to examine their teaching and compare it with their life. (John vii., 51.)

Circumstances have made it convenient for me to examine their teaching with the same care, and I have also compared it with the lives of the few personally known to me. As a result of this examination I do not hesitate to say that if they are fair specimens of the whole body, the modern church would be elevated to a much higher plane of Christian living than it now occupies if it were to follow them.

They say that the sick man is a worse case than the sinner, if God can forgive sin and will not heal sickness. They tell me that the same Master who commanded us to baptize also commanded us to heal. I do not know how to answer them.

With regard to the close of the age of miracles, I suppose we can agree to differ, but I must say your words sounded strangely as I had just been reading the fourteenth chapter of Bushnell's "Nature and the Supernatural." Your assertion, however, that if healing is miraculous, one thing is as easy as another, is contradicted by the experience of the early disciples, who found some cures possible to them, others impossible.

The "Christian Scientists" whom I know, expressly disa-

vow any use of animal magnetism, hypnotism, spiritualism, and declare that the cure is wrought by God alone. They say they do not "provoke his will" (*i. e.*, the patient's), and that the will has nothing to do with it.

They say that they find the greatest pleasure in going about doing good; that God is with them giving them peace in the midst of persecution; that they have no more sense of bodily ailments, nor even of fatigue; that all this they ascribe to God for whom they will cheerfully go through fire and through water.

Now I am unable to believe all that they profess to believe, as you are unable; but I cannot say they have no religion, that they are not Christians, that they have only a system of stupid blundering, because I am profoundly convinced that the great need of all our churches is more of the religion I have seen in the lives of the "Christian Scientists" whom I know.—EDWIN T. HISCOX, BROOKLYN, N. Y.

THE BLACKBIRD'S SONG.

ON the whitest plumes of the Mayflower-tree,
The blackbird loves to sing,
There he prunes his breast with his golden beak,
And ruffles his glossy black wing.
Or he creeps to the sweet tree's innermost heart,
And jugs with his mellow pipe;
He whistles and flutes to the apple-flowers;
"The cherry will soon be ripe."

He sings to the rose-cloud over his head,
To the blossoms, and leaves, and buds;
To the rainbow drops of the April rain,
And the shower that brightens and scuds;
Then nestles close to the May-tree's heart,
And sings of the brave year's prime,
Of the crimson joy that cannot cloy,
In the coming cherry-time.

W. T.

BITS OF EXPERIENCE FROM JAMESTOWN AND CHAUTAUQUA, N. Y.

My experience in Dispensary work began about the middle of June 1890. For a year I had been saying (I believe sincerely) "Here am I" Lord, send me; yet when this work opened before me, and I stood face to face with it, I could only say: "Not my will but thine." It was not the path I would have chosen. I had learned from one who had had experience, what it means to open and hold a Dispensary at this time (that is, as much as one can learn from another's experience).

I attended the Association in New York; and just before my return home I said to my teacher, who was going in another direction: "Are you not going to say some thing to me about that dispensary?" Her answer came, clear and decided: "I cannot tell you anything about it. You must go higher." I said, "I want to do what is right." Her reply was: "I know you do, and you will be shown the way." And with the thought of Love, trust and assurance that came to me with those words I rested, knowing that Divine Wisdom could and would decide every thing for me. I gave the subject no thought after this, until one morning, a few days after my return home, I found myself making preparations for going into the Dispensary, as naturally as though I had never thought of anything else. I went to one of our number, and began talking about the work, at which she remarked, "Then you have decided to take it up?" "Oh yes," I answered, feeling and knowing that I had nothing to do with that decision. So I went on willingly, submissively, glad to do His will, but I cannot say joyfully.

We had secured very pleasant rooms in a good location; and though for a time the work seemed to progress slowly, I can see now how the thought was changing all the time. Every day brought hard work; claims of error arising constantly that must be met and overcome. But every hour of earnest, faithful work brought its sure reward. We commenced our Sunday services right away, taking up the

lessons in the Quarterly. We had a very good attendance, and it has increased slowly, but surely.

A great deal of Missionary work has been done in the way of house to house visits, and distributing literature which has usually been well received. I have never, since my work began, met with open antagonism to Christian Science; nor have I ever met ridicule: in fact most of the people whom I meet show a great deal of reverence for Christian Science; and usually with patients, the Spiritual healing is the first to be recognized. One day, as it was nearing its close, a young man came in, apparently very much broken up and discouraged. He had been in beliefs some time. Said the doctors told him he must not think of going to work for a month, but he could not afford that. Then he said, "I'll be honest. I don't know as I have any faith in this at all, but I thought I would see what you would tell me." "Well," I said, "I would not ask any one, I would go to work whenever I wanted to." After talking with him a while he went away, saying he felt better, and was going away to-morrow if he was able, but would come in again before leaving the city. In the morning, I heard a quick step in the hall, and a moment later the young man came in, and his first words were: "I believe in Christian Science this morning with all my heart. I have been at work all the morning, and am now going on this ten o'clock train." He went, and a week later he wrote: "I am on the right track, bless the Lord! I have been at work ever since I came here. Tell all the people that I know God saves from sickness as well as sin. I never was so happy in my life!" Letters received later have the same tone. Another gentleman said to me," I see that if one reads your books, and lives by them, they *must* be well physically morally and spiritually." Still another said, "It is the spiritual healing the world needs, I see that as I never did before."

The lessons come as stepping stones to a higher life. They have been, and are to me a light to show us the way that grows brighter unto the perfect day. The change in public sentiment here is very marked. A year ago we had

some difficulty in getting rooms for our work. A few days ago I learned that a lady in the neighborhood said that if for any reason we wanted to make a change, she would be glad to have us take the entire first floor of her house, and would arrange everything for our convenience. I believe there are hundreds in this town who are longing to come over on the Lord's side, but lack the moral courage to do so. But there is no power that can hold them back. *They will come.*

Now as I go back and sum it all up, I see that this has been just the discipline I needed; and though there have been seeming struggles; there have been hours, yes days, filled with a consciousness of that ever-present Love, that comes only from the Father, "with whom is no variableness, neither shadow of turning."

Recently a claim of Smallpox appeared (to mortal thought very serious) in a boarding-house connected with the block in which are our Reading Room and Dispensary, and my own apartments; several of the boarders having rooms directly across the hall from Dispensary. The house was quarantined, also that portion of the block occupied by boarders. But I was told by one of the members of the Board of Health, to remain there if I wished; and to go and come as often as occasion required. I staid until I saw that people were becoming very much disturbed by it; then it seemed right to go to the Board and thank them for their kindness, then offer to close the rooms and go away for a while. When I did, they told me they were constantly criticised for allowing me such entire liberty, but they always answered that I had their full permission to act my pleasure in the matter. However they gladly accepted my offer, saying it would save them much trouble, but that they would never have asked it of me. As all the members of the Board are physicians, it seemed to me a beautiful demonstration, for it was a good opportunity for them to annoy us, had they been so disposed.

Last summer the Christian Science Publishing Society kindly sent us three boxes of literature for free distribution, and we endeavored to use it judiciously, in giving it out to

the many people who attended the Chautauqua Assembly during the months of July and August, and in the work in Jamestown.

The "Authorities," who preside over the Assembly Grounds, have a code of laws by which they govern all matters pertaining to the teaching, selling, or distributing any literature without their consent; and they require strict obedience to these laws. Knowing this, one of our number approached the Superintendent of the Grounds with the request that we might have a table on the pier, upon which to place our Christian Science literature. He very kindly granted the request, insisting however that the table be placed *outside* the gates.

All who have visited the Chautauqua Assembly know that upon leaving the boats they are confronted by large gates, before which a halt is called, that tickets may be purchased to admit to the Grounds. This is where we were allowed to place our literature, before the waiting multitude. It was a glorious opportunity for seed sowing, and the opportunity was not neglected. Nine thousand five hundred and fifty JOURNALS, Lesson Quarterlies, Tracts, Series, and Church and Dispensary Cards, with Church Tenets on back, were given to people from all parts of the country, and many from other countries. A deep interest was shown. People would read what was given them, and instead of throwing away, or destroying the literature, they would put it away for future perusal. Particular interest was shown in the cards. Children were heard urging their parents to get them "one of those pretty little cards." Clergymen would pick them up, look them over, then look at them closer, and finally tuck them away in their pockets, not to be forgotten.

All classes and conditions, represented, were touched by this pure Christian Science thought, and surely some seed found soil prepared to receive it. It was beautiful to watch the eagerness with which the crowds reached out for the literature, and in a few hours the loaded table would be swept clean. Was there not a deep significance in this permission to stand *outside the gates?*"

GENERAL ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE.

THE present hour marks a significant stage of growth among Christian Scientists. The Revised SCIENCE AND HEALTH, so recently given us by our Teacher, urges all to higher realization and demonstration of Divine Science.

Everywhere the demand for a systematic distribution of true Christian Science Literature is seen. Individually, we should strive to increase the circulation of the REVISED SCIENCE AND HEALTH, and all the other works of our Teacher. We should encourage and contribute strength to our charge, the JOURNAL, and give *systematic* support to the Christian Science Publishing Society, by freely distributing the smaller works of our Teacher, the JOURNALS, Series, Tracts, and Bible Lessons. Can we, who are daily receiving the benefits of the blessed Truth, as it is given through the inspired pages of SCIENCE AND HEALTH, fail to leave one stone unturned, in our endeavors to give this "Pearl of great price" to those to whom this Light of Truth has not yet been presented?

To meet the demand for systematized work in giving this Truth to the world, the ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE has been organized. Briefly stated, its organization and work is as follows: The nature of its organization is impersonal, that is, as a whole it is composed of local Associations, which are being formed in the Churches, Associations and gatherings of Christian Scientists throughout the world. The work in general is under the supervision of a General Secretary, from twenty to forty Assistant Secretaries, and an indefinite number of Local Secretaries, who have direct charge of the distribution each month. By the work of the Secretaries the organization is simple, yet very strong.

In joining the Association, Scientists can meet, choose a Secretary, and agree how Literature is to be secured, whether by individuals, Church, or by establishing a fund. The duty of the local Secretary is to secure the names of members, to distribute Literature monthly, and to collect and file slips, which members are expected to fill out each month, and to

report to the Assistant Secretary of his or her district. The Asst. Secretaries are to report to the General Secretary every three months the progress and condition of the work. This report will appear in the JOURNAL every third month. Each member is expected to send out six packages each month to as many *different* persons, making seventy-two persons reached during the year by each member of the Association. The packages consist of one of the *smaller articles of our Teacher*, one Series, one Advertising Sheet, one Double Leaf Tract and two Single Leaf Tracts, to be put in a *sealed* envelope, and *not* sent as circulars as these are often never opened by receiver.

Members will be supplied with slips every month; and on these, name of place from which the package is sent, name of sender, and place to which it goes, are to be written, then given to local Secretary for filing. The Literature best adapted to the demand will be named by a Committee. The packages can be sent with sender's name on or not, as occasion requires.

The establishment of this great work is a higher step in Science; and, like all upward steps, means more self-abnegation, greater purity, a higher realization of Love, and greater willingness to obey the command "Freely ye have received, freely give." If we experience apathy, or indifference when we are called upon for hearty support, we must recognize and destroy the claims of Animal Magnetism, else this condition will retard growth, and make us blind to our duty in dispensing the truths of Christian Science. Therefore, *individually*, we should become "a law unto ourselves," which can only be done through Love, Purity and radicalism in the right.

In the bonds of Divine Love, in the Spirit of the Master's work, with the deep desire to give to the world the eternal truth of Christian Science, and with the purpose of fulfiling our Teacher's command "feed my sheep," let us unite in this one grand effort to make this Association the means of a thorough and systematic support of our text book, SCIENCE AND HEALTH, the JOURNAL, and the literature issued by the Christian Science Publishing Society. Let it be made a worthy transmitter of this glorious Truth to humanity.—THE GENERAL SECRETARY, 98 FIFTH AVE., NEW YORK CITY.

WAIT.

"Wait patiently on the Lord."

We talk, in our self-righteousness (conceit) of having come to the ascension, before we have not only *not* borne, but have not been nailed to the cross. We talk of bearing the cross before we have been on the mount of transfiguration. We talk of our transfiguration before we have been tempted in all things and remained without sin. We boast of temptations overcome, as He overcame, before we have been baptized of John, and *ourselves* have heard the "Voice of God" saying: "This is my beloved son, in whom I am well pleased." We tell of our baptism before, as a youth, we perceive that we must be about "our Father's business;" and we "dispute with the doctors," and claim that the brooding Mother-love, that is God, comes and calls us back to the shelter of our infancy, before we have been "conceived of the Holy Ghost," or brought forth of the Virgin (purity), and named for our mission.

The subtlest snare that besets the path of the "remnant of her seed" to-day, is the belief that unconsciously takes possession of us, that we can jump to the Mount of Ascension in a day, or a year, or five, or ten years, by just hearing, assenting to (which we call accepting) and declaring "All is Good," "All is Mind," "We *now* do, consciously (?) reflect Divine Principle," "We are now Christ's," etc., etc., when, if we would stop in our crazy self-exaltation and think that it was *thirty years* from the manger to the baptism; three years from the baptism to the crucifixion; and many days from the crucifixion to the ascension; that in spite of the immutable Truth, which must be perceived before even conception could take place, eternity *is*, hence time is not.

When we have been walking out of sense for thirty years, with their minutia of days, and have heard clearly the confirmation of our baptism above the sound of many waters (mortal thoughts), *then* will we be ready to enter upon our *true mission*, as anointed ones, — anointed with the "oil of gladness above our fellows," — and not before.

When *that time* comes, and the Christ thought comes to our consciousness (which is only the beginning of consciousness), then we will find in us the humility, which as "A bruised reed shall he not break, and smoking flax shall he not quench."— J. F. K., SEATTLE, WASH.

HOME AND CHILDREN'S DEPARTMENT.

THE CHILD ON THE JUDGMENT-SEAT.

WHERE hast been toiling all day, sweet-heart,
That thy brow is burdened and sad?
The Master's work may make weary feet,
But it leaves the spirit glad.

Was thy garden nipped with the midnight frost,
Or scorched with the mid-day glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden-toils were mine!—
I have sat on the judgment-seat,
Where the Master sits at eve and calls
The children around His feet."

How camest thou on the judgment-seat,
Sweet-heart? Who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment-seat myself,
I have sat there alone all day,
For it grieved me to see the children around
Idling their life away.

"They wasted the Master's precious seed,
They wasted the precious hours;
They trained not the vines, nor gathered the fruits,
And they trampled the sweet, meek flowers."

And what hast thou done on the judgment-seat,
Sweet-heart? What didst thou there?
Would the idlers heed thy childish voice?
Did the garden mend by thy care?

"Nay, that grieved me more! I called and I cried,
But they left me there forlorn;
My voice was weak, and they heeded not,
Or they laughed my words to scorn."

Ah, the judgment-seat was not for thee!
The servants were not thine!

And the eyes which adjudge the praise and the blame,
See further than thine or mine.

The Voice that shall sound there at eve, sweet-heart,
Will not raise its tones to be heard,
It will hush the earth, and hush the hearts,
And none will resist its Word.

A LITTLE girl, aged four, was troubled with a quick temper. One day her cousins, who were playing in the yard, wishing her to go into the house, began throwing bits of dirt and sticks at her. She screamed passionately, then suddenly stopping, she ran to the piazza and stood a moment. Going back, laughing, she said, "Throw away now if you want to, I've treated." When questioned she explained: "I just said *Good! Good! Good!*" Suffice to say, no more teasing was done.

The same child, about a year after, was, to sense, in a severe fever, when a lady cousin, not a Scientist, called. The mother did not speak of the error, and the cousin, who understood the silence on that subject, refrained at first, but the child kept coughing so violently, she at last said, "Eva what is the matter?" "Nothing," answered the child. "Well," said the cousin, somewhat indignantly, "it seems very much like it." "I am glad it is *only a seeming*," responded the little Scientist; and the seeming vanished.

Since she was three years old, at which time her mother was healed, she has had most implicit faith, and no difficulty comes, that she does not say, "Mamma, treat quick."

One day, she came in from play, exclaiming: "Oh, I am so hungry! give me a piece of bread." As she said *bread*, a bright light shone in her eyes, and she added, "or treat me."

"I thought of the bread of life," she explained afterward, "and the hungry went away."

A little boy called his mamma in the night, and she found him in a congestive spasm. An occurrence which had been frequent before Science came to that home, two years previous; but had not happened since. The little fellow was whispering through his set teeth, "God *is* love! God *is* love!" The mother stooped and whispered it too; and Truth was manifested. The father, who was not then a Scientist, had awakened, and asked, "Do you wish a light?" when both mother and child exclaimed "There *is* light!" The father, too, soon *saw*.

A MOTHER, who had just been healed by absent treatments, knowing nothing of Science, except that which came through the healing power of Truth, tells the following: "My little boy had a severe canker sore mouth. I tried to treat him the best I could, as I *could not* use medicine after my wonderful cure,— it seemed blasphemous,— and there was no Scientist near. At last my husband said: "Let me touch the sores with blue vitriol, so that he will not suffer as much, and you can keep on with your Science, to get it out of his system." The suffering seemed very real to me, and I half consented, when the real Scientist spoke: "Papa, does God have to be propped up with blue vitriol?" and in a very few hours not a trace remained of the claim. I never wavered again. About two months after, my little girl of three, who was very fleshy, and subject to croup, was attacked with that claim very severely, while I was alone with her, in the night. I held her in my arms, seeming to *smell* the various remedies I had formerly used, as one after another came to my thought, but I had no desire to use them.

Then suddenly the thought came: "Suppose Christian Science is a humbug after all?"

"Why, *I am healed!*"

"Well, suppose you do not know how to use it?"

"God does it."

"But suppose it does not work quickly enough and your child dies?"

The thought that Life is deathless and only I, as a human mother, would suffer, even if the seeming took place, flashed through me, and I had done all I could. A calm, holy peace filled me; the child stopped choking, threw up a large quantity of phlegm, then went quietly to sleep. The croup died, for it is four years now since I have seen even a ghost of it.

A WHILE ago I entered a Christian Science home, where I was so impressed with the open avenue to truth of the pure child-thought, I concluded to send a word to the JOURNAL about it.

Our little Willard has always been in the blessed atmosphere of Science. "I am going upstairs, Willard, can you stay here alone?" I asked one morning when Mamma had gone to Boston. "We won't be alone, Maywy, God will stay with us." "Yes, that is true" I answered and went on my errand. On my return I

found the three-year-old boy playing, and he greeted me with: "Maywy, God did take care of us, God did."

One morning our boy went headlong, striking against his horses' heads. I sprang, to him, but he was up in an instant; and though there was a suspicious catch in his voice, he said, stoutly: "Boy isn't hurt. Us said All Mind, get ahind me erwor," then walked off with a toss of the flaxen curls, and that was all the notice of the fall he gave.

His Mamma said one day, "Auntie has sent her love to Willard." He commenced rummaging in her pocket, and demanded, "Where is it?" "You can't see it, Willard, but she sent it, and you have it," answered Mamma. He paused, then said: "Love must be like God then, for He is here, yet boy can't see Him." This dear mother does not always try to explain things to the child. If Light is sure she does; if not, she has found that God teaches as she can not. The simple, straightforward Truth does its own work. — M. W. L. H., TAUNTON, MASS.

I ENJOY reading the Children's Department, for it helps me in my studies in school; and it helps me to demonstrate over belief of sickness. I am living with my grandmother. I am ten years old. My mother and my grandmother are both Christian Scientists; and I am too. I like to read the JOURNAL very much. —NELLIE B. MEAD, VIOLA, ILL.

IN a Sunday-School class, a few weeks ago, the question was asked, "How do we know we are learning of God? One little lad answered, *Know* you *have* to do right, *know it.* You have only one Mind, and you have to *think* it.

ROBINS in the tree-tops,
Blossoms in the grass,
Green things a-growing
Every where you pass;

Sudden little breezes
Showers of silver dew
Black bough and bent twig
Budding out anew;

Pine tree and willow-tree
Fringed elm and larch,
Don't you think that May time's
Pleasanter than March? T. B. ALDRICH.

OPEN LETTERS.

Three Home Letters.

First.

THE sermon on Sunday was the grandest Word I ever heard spoken; and how my thought went out to all the dear ones, especially two, who had seemingly refused to come with me. I stopped my great desire with the realization, "They do hear Truth." Monday morn the word came that these two wanted to talk to me about Christian Science. They *did hear* the Voice, and this was the quick response. I could not see where there was going to be a moment's time that day, but the Lord always provides a way. I knew it would come about if it was best, so gave no thought to it.

To make a long story short, they gave up the theatre, coming here for the evening of their own accord. I held the thought of Love, while error tried to make a little show, at first, although nothing unpleasant was said. I beheaded the devil of argument at the very start. Science is clear statement and practice. Argument is mortal mind's hiding place. It is error, never to be indulged. Presently, Truth had the floor and my guests sat with faces full of interest. I did not shut them off abruptly, during the conversation, but showed them the way as simply as I could. I took Jesus' words in support of everything I said. It was God's work, and He did it all. I only saw, as never before, the methods of Divine Mind. I saw, too, how Love overcomes hate and pride, and I saw that the illusions, the mountains of fear and malice, *were not*, except as an hallucination of my own false sense. I gave them milk, just a little at a time. But the Love divine, that swept through my consciousness, illumined everything for me and for them. I know every movement was under Divine Intelligence. I can see it now, clearer than at the time.—L.

Second.

LATELY the possibility of bringing out our human Sense of family, into scientific harmony has led to special work. I have been holding Love, with the expressed desire to erase from my sense every outline of malice between us. This belief had a special persistency in one case, because of a repeated encounter with error. While engaged in this Christianly scientific work of reconciling myself to my brother, I felt the release, and the

appearance of a higher spiritual form of thought in its place. It is truly through our sense of Love that we see, feel, hear. The chapter on Christian Science and Spiritualism in the New Book had shown the way ; tormenting outlines of personal belief assume shape and presence to human sense, and testify to their own reality.

Mortal teaching has so long impressed upon its victims the belief that nothing but dissolution of organic matter could free us from sin or disagreeable responsibility.

Now the higher message of Life wakens a better day of freedom. Many things are shaken "that stood as towers in the undoubting mind;" but it is Truth which is leading, with scientific demonstration. Let us rejoice together in hope, knowing we are led by the Divine Mind.— A.

Third.

AFTER a season of faithful work in a quarter where there seemed to be little open demand, a great desire came to have a witness to the fruit-bearing nature of the Tree of Life. In Science the reward is always with us, but it must be made manifest. It led to an earnest demand upon Principle for conscious evidence. Like Elisha's servant, the human eyes needed opening by Superior Intelligence.

While waiting on the Lord, our last beautiful number of the JOURNAL appeared, and there came the first answer. Among the Open Letters were two experiences, as the result of work, whose purity and faithfulness was apparent to me in the seed-sowing.

When Jesus would eat the passover with his disciples, he sent them into the city, there to find a man bearing a pitcher of water; he should conduct them to a room ready-furnished. Is not this a perfect picture of the insight of our Impersonal Teacher, Truth? The guide is the higher spiritual understanding of those, who have gone before us younger workers. The ways of the city, Divine Science, are known to them, and they bear the water, pure thoughts, by which they are to be recognized. This points the way to the "upper room," — the great Truth, that the fruit is here, and now, in the eternal Mind, ready to be demonstrated. Let the heart bear faithful witness to the guidance of Love.

Such a wealth of power as has come with our New Book. A blessing poured out till we have not room to receive it. More spiritual understanding has unfolded to me in the past two weeks than in the two previous years.— D.

Florida.

IT is true! I, for *one*, have not been "awake to the demands made upon each of us to nourish and sustain the JOURNAL with our best thought."

According to mortal mind, I never had the gift of expressing thought, and I now see plainly that I have been *believing* this lie. As we realize Truth, we understand man is Spiritual, and governed by Divine Intelligence. Surely "I can do all things through Christ which strengtheneth me." As we *work this* out, we see that in the degree we accept Truth, in that degree we have dominion over all things. With this thought I will endeavor to give some of my experiences in Florida.

We came back to our Southern home a few weeks ago, after an absence of four years: previously having spent five winters here in the belief that climate had power to make conditions for man. After returning north four years ago, I heard of Christian Science, sought it, and was healed. When I found Christ, Truth, I had no longer a belief in climate. The Truth made me free.

While I find it delightful to be in the old home once more, surrounded by every luxury this tropical climate affords in fruit and flowers, the thought that I may bring "glad tidings" of good things to the needy, gives me greater joy.

I could but wonder how I would find public sentiment in regard to this great Truth — as I have never heard a lisp of Christian Science in Florida.

I came laden with literature to dispense. In our travels, over the Lakes and through the country, I have not met *one*, that has not heard of Christian Science; and many expressed a desire to hear more. But not one to whom the glorious Truth has been revealed.

A lady, whom I met here six years ago, when her only thought seemed to be of her son, who had just graduated an M. D., gladly listens to Christian Science. Her anticipations of great success for her son have never been realized. As I handed her some literature she said: "The Doctor has lost his faith in drugs, and I shall send this to him as soon as I have read it. *He will read it.* We are all looking for something better, higher."

Another disappointed one (although a professing Christian for years) said: "If it will bring peace and rest, I need it, and how am I to find it?" I assured her that rest and peace *are for us*

now. She was so thankful for the literature, and expressed a wish to meet me again for a talk.

Still another said she had heard of Christian Science ten years ago (in Boston her old home). When I asked her why she had never told me in all these years, she said "it ignored the Bible;" and she had tried to dismiss it from her mind, fearing she might be led astray. After a short talk she said "You are the first person that ever presented the Christian side to me." "It is the demonstration of Truth, and *every side* is Christian," I replied. She was glad to receive the literature, and said: "I trust I may see more clearly."

Every one has expressed a wish to know more of Christian Science. One lady expressed a desire for some one to lead them and said *every one would come.*

That Christian Science teaches a practical Christianity is a revelation to many, as they have only heard of the healing.

There is a grand work to be done here. "The harvest truly is plenteous, but the laborers are few."

FOR months I have read the JOURNAL, rejoicing in the words, so encouraging, from brothers and sisters. Being taught in my childhood to disbelieve the Bible, my prejudice could only be overcome by *seeing* the good works. As the Father guides all his children, so he guided me. He blesses all with understanding to pursue the Way. My greatest joy and surprise was to learn that truly we are Divinely led. The next appearing was that of the straightness and narrowness of the way in which we are placed by wisdom. Once in the way we become so dependent upon God, that we are compelled to look away from belief in matter, seeing the peril of self-righteousness. As we move on and on, reflecting the Infinite Mind in goodness, all the wrong thoughts fade out, and the discordant tones are hushed.

The new Book is helping me to cling steadfastly to Truth. SCIENCE AND HEALTH is my teacher. I was permitted to attend a class with one whose devotion to Principle strengthed my feeble steps heavenward. Public opinion has changed here. Last June the people had only read reports from secular papers. Now they maintain a respectful silence and seem to desire to know more of this Truth. Some twelve families are reading SCIENCE AND HEALTH and rejoicing in health thereby.—S. D. H., BURAS, OREGON.

NOTES FROM THE FIELD.

Florence Italy.

FLORENCE is the dearest of Italian cities to me, perhaps chiefly because of the beautiful companionship I found there.

It was out in the C———, a lovely park, on Ascension Day, where a party of us had gone to take breakfast, in accordance with the Florentine custom, that somehow I announced the fact of my being a "Christian Scientist." "So am I," said a lady beside me, to my great and amazing delight.

That was the beginning of a series of early morning walks and talks, of inestimable benefit. This lady is one who has demonstrated over invalidism, and the greatest of human losses and sorrows, though in years quite young. She is uncompromising in her stand for Truth.

I had been feeling that my light was not sufficient after all, and this meeting was an answer to prayer; and the result is, I am thoroughly converted to *real Christian Science.* Before we had talked much, the lady loaned me SCIENCE AND HEALTH. The book took hold of me like a strong hand, and seemed to shake me from the very foundation. Why! what I had been taught before was not Christian Science at all!

The most vital point is left out in the teaching of the mental scientists, that is, that there is but *one Soul,* and *one Mind.* Idealization of personality is the aim of these teachers. Surrender of personality, in order that the *true* Individuality may shine in, is the aim of the *Christian Scientists,* and the latter appealed to me as the Truth. The difference between the two is a vital one.

The doctrine of the mental scientist is pernicious, and the errors received through such teaching have caused me much suffering. Their ideas are fascinating, and seem much more attractive, because they do not destroy, but strengthen error.

I find no such basis for demonstration, no such clear, logical principle in any other writer on the subject, as I find in SCIENCE AND HEALTH.

WE are progressing steadily in learning what it *means* to make the effort to be followers of Christ, according to the teachings of SCIENCE AND HEALTH; and the greater the opposition the more persistent do we become. And as Love unfolds Itself, we see we can have no enemies, for those that would work against us,

help to keep us awake, and consequently we watch, because Wisdom tells us to.

I am carrying my cross and patiently letting *experience* bring me to Christ, Truth. Experience is a hard, but a thorough teacher. When I add a column up, and then down again, and do not get the same amount, I prove it, to see which, if either, is right, then go to work to see where the mistake is. I find that it comes in voicing other people's thoughts and experiences, instead of faithfully living up to our own experience, and recognition that we have nothing of our own, but all reality is God and His Ideas, and what we need, He will teach us.

Of course I recognize that of all Christian Scientists, I am the least, because I have signally failed to hold to the Truth at times when it was most needed for others. However, in such cases I learned the lesson of my own lameness, and say, with Paul, "troubled on every side, yet not distressed; . . . perplexed, but not in despair." Yet we have taken upon ourselves the name of Christian Scientists; now we shall have to prove that we are such, for now is the hour at hand when the son of perdition shall be revealed, and Satan is to sift us as wheat. Those that *stand* will "strengthen the brethren." The falling away is taking place (See 2 Thess. 2d Chap.), and things look promising indeed.

The new revised SCIENCE AND HEALTH can hardly fail to open the eyes of us all to our own shortcomings. Through experience I found out two or three years ago that I was far short of being a *Christian Scientist*, but with every failure I take courage, and press forward. The true understanding must, and will come, for the Scriptures declare: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." I can see the day now, when every case of sin or sickness will be demonstrated over instantaneously. Then will we be Christ's disciples indeed: until then, *only in name.*

Animal magnetism is working hard, both openly and mentally against us here, but Truth is manifesting its power in holding us together, and giving us the increase.— M. A. E., OMAHA NEB.

I AM *very glad* this movement of distributing the April number of the JOURNAL, is set on foot, for since receiving the new Book, I have felt an earnest desire to put SCIENCE AND HEALTH into the hands of all the hungry and thirsty ones, and there are many.— E. E. E., WASHINGTON, IA.

I AM clearly convinced, from my experience of three years in the work, that it is the "child thought" we need. This purity of thought that responds to one touch of Truth.

We are reaching out for instantaneous healing. Can we expect to attain it while holding to something apart from God, Good? An experience of a few weeks ago proved this to me beyond a doubt. I was called to attend a babe who, for two days, had seemingly been lying in an unconscious state. The manifestation was alarming to the parents. Here was a pure thought touched (to mortal sense) by the blight of impurity. The first thought was, "there is no blight in God's kingdom;" then as I remembered that "the lambs are carried in the bosom of Love," "And they shall never perish, neither shall any man pluck them out of my hand," the seeming vanished into its native nothingness. At noon, of the same day, the little brother, two years of age, drooped as a tender flower, touched by an untimely frost; it was but for a moment, however, for the *child thought trusts.*

At evening the mother was touched, and it took hours of strong work to convince her of the error of that belief. I could understand what Jesus meant when he said: — for "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Our work to-day is to become purified from self, that we may truly say, "not *my* will, but *thine*, be done."— C. E. B., SYRACUSE N. Y.

THESE first months of the New Year we, of Philadelphia, hail with supreme joy the advent of the new edition of "SCIENCE AND HEALTH." We, with hosts of others all over the land, have been looking to the time of its promised appearing, with expectations which have caused us to gird on our armor with renewed strength, and with Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus." The Book is now really in our possession; and we read and comment on it in our Science meetings, noting the changes,— *this* seems clearer, *that* reaches higher. We compare it with our dear old marked copies, feeling it as dear with the new gems, and those newly set for us.

Our experience in regard to it is that of Christian Scientists everywhere no doubt, and we want to raise our grateful voice of thanksgiving with the rest, and say how satisfying it is, and how we hope through faithfulness to its teachings to reach unto purer, stronger heights.

We cannot clothe with fitting words our appreciation of this noble effort to make clear the Truth. Neither can our most vivid imaginings bring to the mortal thought the infinitesimal part of what it will do for mankind.

Only in that day when all things shall be revealed, and "we shall know, even as we are known," will unselfish love be recognized, appreciated, rewarded.

The distribution of the April JOURNAL.

What a glorious number it is; and what a grand privilege we are given to send it the world over. It is so pure, childlike, and yet so very strong and firm in tone.

Our JOURNAL, and the other publications of the Christian Science Publishing Society are doing a great work, but a still greater awaits them. Where Christian Science was once considered an improved system of healing disease, it is *now* recognized as *demonstrable Christianity.*

During the past two weeks, we have sent for twenty-five copies of SCIENCE AND HEALTH for Libraries, twenty-seven hundred copies of the April JOURNAL; and have sent packages of literature to about four hundred city clergymen. Our branch of the ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE has sent over four hundred and fifty packages containing five pieces of literature each, in addition to those sent to the clergymen.

OUR April JOURNAL has come, and I can say for myself, that it has entirely overcome any timidity personal sense may have imposed in regard to taking them to people. It is so clear, and so free from every thing that might cause criticism.

THE April JOURNAL *is splendid.* It seems so strong. Yet people will not believe when every thing is so plain. How nice it will be when we can use the new revised SCIENCE AND HEALTH for the lessons. It is so full of Love.

I HAVE so much enjoyed the April JOURNAL, and expect soon to have some to distribute. What a glorious privilege to help spread such literature.

WE like very much the Review of SCIENCE AND HEALTH in April issue, and are glad to see the JOURNAL filled with thoughts so good.

HEALING AND REPORTS OF CASES.

Toledo Dispensary.

AMONG the many beautiful demonstrations manifested, through Truth, in our Dispensary, are a few that I would like to share with others.

A lady called one day, and said, "I don't know anything about Christian Science, but was advised to come here and talk with you." After a short conversation she said, "Everything ails me. I have been under the doctor's care for months. I will take treatment." After two days she said: "Do you think it possible for me, with my lack of education, to ever understand the thought that SCIENCE AND HEALTH teaches, and that has already brought more peace to me than I have known for years?" She was told that worldly wisdom availeth nothing; that this Truth was for all. About one week later she came in with her SCIENCE AND HEALTH in her hand, her face beaming with delight, and said, "This Book is an education of itself. If I can get a small part of what it teaches, I shall have found what I have long been looking for,— a new life. O, I am so thankful!" Physical beliefs disappeared. In two months she studied, and is doing a beautiful work for the Master.

In one of our Sunday services the speaker said "Christ is sight." It touched me. The next morning I wrote it on a piece of paper, and laid it on the table, in the Dispensary, hoping others would see it and receive as much from it as I did. A few days after, a young woman came in and asked for help for her eyes. She said she could get no relief from oculists, and had tried everything. The consciousness that "Christ is sight" gave her freedom. She accepted the Christian Science thought like a child.

Another case, pronounced by specialists as badly injured optic nerves, was healed through the realization that "Christ is sight," and Christ, Truth, is everywhere, therefore cannot be lost. With a thankful heart, the cry kept going out, for an understanding to live the Truth, and obey the Mind that Jesus manifested.

A case of neuralgia, of long years standing was healed. The patient said she cared nothing for the physical healing without the spiritual. One beautiful morning she came in with a joyous, peaceful look, and exclaimed: "I have it! I am healed, for it is *Life!*"

A German, when told it was wrong to smoke and drink beer, gave up the habit, with the treatment to assist him. He spoke one day of having been asked by friends, who offered him liquor, and were refused, why he had stopped taking it, if he had grown stingy? He replied that he did not care for it. The appetite was destroyed, hence there was no desire for it.

Nearly a year ago a lady came for treatment. Said, "I have not seen a well day for months. I suffer from pain in my eyes; cannot use them in the evening. Have lung trouble. The doctors say it is the result of La Grippe, and they cannot help me. I was advised to try Christian Science." She improved at once; bought SCIENCE AND HEALTH; was healed, and soon able to help herself and others. She is now preparing to study this blessed Truth. A few weeks ago she was asked to go to a neighbor, who was very ill, while her husband went for a doctor. She said, "At first I was frightened, then I remembered 'there is no truth in death,' and kept declaring it mentally. In a short time, and before the doctor arrived, the lady raised up, and exclaimed, 'I am better; what does it mean that I feel so well without any medicine?'" My friend said, "My whole heart went out in thankfulness to God for this demonstration of the power of Truth to heal."

A gentleman, troubled with various ills, was relieved very soon. He bought a copy of SCIENCE AND HEALTH, and awhile after said: "I healed myself of heart-disease by reading that Book. It is, to me, practical Christianity, and I never found that before, although I have been seeking it all my life."

WORDS fail to express what Christian Science has done for me. I was an invalid from childhood, and a great sufferer. Hearing of Christian Science, I decided to try it, and to my joy I was healed. Soon after, I studied, and have since been able to help others out of the bondage of material sense, into the light and understanding of Christian Science. My little six-year-old daughter is demonstrating the healing for herself and others.

To *me* the *healing* is the smallest part of the work, for in Christian Science we have a demonstrable religion, which is able to destroy all the false claims of the material senses.— MRS. B., BUFFALO, N. Y.

I HAVE been a great sufferer for many years, and about thirteen months ago my physician told me my case was hopeless. Early last spring I gave up all hope of a cure. Among the many medicines taken were opium and morphine, to kill the pain. But notwithstanding the doctors, and their drugs, I constantly grew worse.

While stopping with a friend in C——, on my way to B——, I was persuaded to try Christian Science, and did so. As the Truth was revealed to me, I grew stronger, then was unmistakably healed.

I studied SCIENCE AND HEALTH with my Bible, until I understood that book of books as never before. I prayed for wisdom and guidance. Now I am able to do my own work, and can walk any distance with perfect ease.

Truth is wonderful! In God is all sufficiency; in matter, *nothing*. I take the dear JOURNAL, and send it to my neighbors and friends. I am anxious that all may know the Truth. May God hasten the day.— MRS. R. F. S., CULBERTSON NEB.

Two years ago I was working for a lady who talked to me about Christian Science. I had never heard of it before. Being a strong Methodist, I went to my Bible for everything but healing, but I felt there was something beautiful and grand, in the many promises this new view of the Scriptures gives.

When I asked this Christian Scientist if God could do anything for my little daughter, she said: "He can right every wrong."

When she was a babe, I noticed an alarming deformity of the back. The Doctors pronounced it a hopeless case of curvature of the Spine, and protrusion of the Stomach. I consulted, and employed some of the best Doctors in a distant City, previous to coming to B——, then I employed the best after I came here, but none of them could benefit her. She grew worse and worse. Some of the physicians told me there was a strong tendency to Consumption. Then this Christian Scientist took her case. There were some other troubles she had, that the Doctors could not reach, and that I did not mention to the Christian Scientist, but they disappeared, showing to me, that it was really God's work.

In a little while I noticed a change for the better; soon she became strong and well, and has continued so. I cannot thank

God enough for leading me to Mrs. D——, and showing me the power of His Love.

Those who antagonize this glorious power are opposing God, and lack the Christian Spirit of our dear Master.— MRS. F. A.

For five years my daughter was an invalid. The physicians said the cause was an overtaxed brain, which would lead to spinal trouble. During the last three months of her illness she was perfectly helpless. We purchased an invalid's chair that she might be moved from one room to another. While she was in that condition a friend told us of Christian Science; we knew nothing about it at that time, but as the physicians gave us no hope of her recovery, we decided to try it.

After taking the first treatment she could walk across the room; and when she had been treated two weeks was perfectly restored to health. Jesus said: "If ye love me, keep my commandments." Through her understanding of Christian Science, she is preaching the gospel, healing the sick, and raising the dead,— those who are dead in trespasses and sin.

After this demonstration of healing I felt a desire for freedom,— having a belief of nearsightedness, because of which I had worn glasses twenty years. After three weeks treatments, my sight was entirely restored. It is more than two years since I was healed, and I have never worn glasses since. Having studied Christian Science, I learned that through the understanding of Good, all inharmony and discord is destroyed.— S. E. S., BUFFALO N. Y.

As an illustration of how "bread cast upon the waters" is found "after many days," I wish to relate the following: Mrs.—— was called to a lady very much in need of Christian Science. After a few treatments she arose from her bed, and was able to attend to her household duties. But through opposition to Christian Science, she dismissed the Scientist, saying she felt sure God would heal her, if she had faith.

Two years elapsed, when Mrs. —— felt she must call on her former patient. It seemed that material conditions would prevent her going; but recognizing the claim she said "God is sending me there, and mortal thought cannot prevent my going," then went on her mission. Evidently the opposition was still felt. She returned home, saying, "I have declared the Truth. It must do Its work;" then rested.

A little later, the patient re-called her; and told her story. She had not found healing, through faith; had tried medicine, and lately a doctor, from some distance, was to come to see others in like trouble, and she had taken it to God to be shown what was best. Just then Mrs. —— called. After she had gone, this

thought came to her, "Who am I to question the leading? This is God's work."

She again placed herself under treatment, and was healed. Now she sees that much pain and distress would have been spared had she continued in the Science two years before.

This opened, too, a field for Christian Science labor in that place, for Mrs. ——. And so the glorious Truth finds room.

The lady returns thanks to God who brought the Scientist to her. She walked two miles in a snow storm to attend a Bible Lesson in Christian Science soon after her healing.

The little seed sown two years ago was not lost, but has sprung up and borne fruit abundantly. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—M. W. L. H., TAUNTON, MASS.

A GENTLEMAN,— a travelling salesman from one of our large cities,— with whom Christian Science is the main topic of conversation, when not engaged in selling goods, being on quite intimate terms with one of his customers in a small town, introduced the subject of Christian Science, endeavoring to give him some idea of what it is; giving as proof some cases of healing; not knowing, at that time, that the merchant had an invalid son and daughter, and a friend with an invalid wife. The subject was entirely new to him. He listened very *quietly*, then asked who did the work, taking the address of the Scientist.

The seed was sown in what proved very good soil, for soon after the conversation took place the gentleman, whose wife was an invalid, and who had very recently returned from a consultation with one of the best specialists known, with very little encouragement,— only another experiment; and having for the past ten years been under the best medical treatment, including institutes, dropped in to see the merchant, who told him he had heard of some new kind of curing being done, and advised him to take his wife and go and see about it. Like a drowning man ready to catch at a straw, they decided to investigate. The result was, in a few weeks, a well and happy woman. A lost sheep restored to the true fold. It was the "well spring of life" to them, as they were indeed thirsty for it.

Then the merchant's son and daughter were healed, and have since carried the evidence to one of our western states. The first case mentioned had a friend, in the last stages of consumption, and who, according to the physician's testimony, could live only a short time. The lady went to him, told him what had healed her. He resolved to give it a trial. The trial proved a cure for him, and gladly he and his wife proclaimed the Truth to others. The seed sown in that field has grown to such a height, that its branches have spread over four different states, even to Florida. And "the birds of the air have lodged in its branches." —K. E. R., PEORIA, ILL.

QUESTIONS AND ANSWERS.

In answer to A. F. in the February issue, who complains of "Christian Science specialists" advertised in the JOURNAL, ourself being unintentionally one of the offenders, we would say that it may be well to consider the subject a little further. We are constantly reminded that we are not equal with Jesus in his mighty demonstrations of Truth — which would need no other advertising — and this is one of those reminders. If A. F. is specially working with the Truth to expose and destroy some special errors of others, then there is no reason why the same Truth should not expose and destroy all manner of disease and discord; herein A. F. would be working in unity with the universal thought and Principle which destroys all manner of error. If there are those who believe that geographical miles are a hindrance to their treatment of disease, should we not let the Spirit bear witness to Omnipresent Mind and Life which destroys every special claim of error? Was not the Word of Jesus to the centurion, "thy servant is healed," both a special and a general healer? Who can say that Jesus was not a special, as well as a general healer in obedience to his reflection of the unity of Principle and its multiform individual ideas of Life and Love? Like A. F., we are willing to be corrected by others; we should also be more willing to correct ourselves, and thereby save others the disagreeable task of doing it for us.

This is not intended as an argument in favor of keeping attached to our card words whose true meaning may be in accord with wisdom, yet which may be made to appear to some a stumbling block: nevertheless, we *do* give absent patients special attention, by writing out scientific answers to their special complaints. — I. O. K.

Is there any place in the Bible to prove that God knows no sin, if so where? And if God made all perfect in the beginning, how did man reach such a sinful condition? — MRS. A. E. B., DANBURY CONN.

IN Habakkuk, first chapter, we read how he (Habakkuk) laid his grievances before God, then said: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Read 1st Chapter Genesis.

If "A. E. B." would study the work of our Master, found in the four Gospels, and in connection with this, study SCIENCE AND HEALTH, I feel sure she would be fully convinced that "evil is just as real as we make it."

From the questions that occasionally appear in our JOURNAL, we are led to suppose that many, who bear the name Christian Scientist, are not familiar with our Text Book, SCIENCE AND HEALTH; or with that ancient, yet new book, the Bible. All these *knotty* questions would dissolve into thin air if we were conscientious in our study of these two books.— ELOISE.

THE question is asked: "shall we use the old editions of SCIENCE AND HEALTH?"

The demand of Truth is "onward, ever onward." We must not stay our advancing course until we arrive at the absolute and perfect — "perfect as the Father in heaven is perfect. By our advancement, as we become fitted to receive more, it will be given us of God.

We should not be satisfied until we have the best for ourselves, and if we obey the command, "love thy neighbor as thyself," we shall not be satisfied with giving them anything less perfect than we possess.

Mother has never had time, until the last two years, to take the numerous gems she has found in the deep mines of Truth, and polish them on heaven's emery wheel, arrange them in order, and give them a setting so that *all* could behold and see their perfect purity. Now here they all are in this new revised SCIENCE AND HEALTH, resplendent with the hues of glory, shining with heaven's own light. And who desiring purity and beauty, the brightest and best, would be satisfied with the darker, uncut, and less burnished gems of Truth? My advice would be, accept, read and study nothing but the best; and the general decision of the new revised, fiftieth edition, of SCIENCE AND HEALTH is, that it is the greatest, and in every way most perfect book.

E. J. FOSTER EDDY.

EDITOR'S NOTE BOOK.

"Go ye into all the world, and preach the Gospel."—MARK 16: 15.

How those words vibrate through my mind as the orders for extra copies of April JOURNAL come with such rapidity,— because of the reappearing of the review by our brother, of the revised SCIENCE AND HEALTH, Fiftieth edition, by Mary Baker G. Eddy. This response proves beyond a doubt that Christian Scientists only needed the touch of Truth to spur them on to greater activity in this glorious work of spreading the gospel of Christian Science. This Book is fulfilling its mission, in bringing out the beauty of unselfishness, the love for our neighbor, thus interpreting the fulness of the Sermon on the Mount.

As we study this Word, the spirit of purity and love, breathed from every page, touches us. We are tenderly led into "the secret place of the most High," where we see how we may *now* "abide under the shadow of the Almighty." There we see unfolded new views of the truth of our existence.

We are eager to spread this gospel of *purity*. All true hearts are beating in unison in this great missionary work. The keynote has been struck, and the sweet harmony is felt from pole to pole. As we catch the vibrating notes, and come into the harmony, we find we have something to do. The lamps are filled and freshly trimmed. What a strong light they give, even the light of revelation. As we watch the steady glimmer, and the clear, broad rays reaching out, and out, into dusky corners, the darkness slinks away, like a thief. It cannot rob us of the Light, which is our birthright, but it is destroyed by the brightness.

With our eyes wide open, we see the line of Truth between God and His children, and we *know* it cannot be cut off. It is eternal and unerring. We have proved this when, in our darkest hours, with the midnight gloom upon us, we cried out to be delivered *immediately*, forgetting that growth is in *patient waiting*. But as we become conscious of this, do we not turn, and watch eagerly for the first appearing of morning light? The unfolding beauty brings the song of joy and gratitude for the touch of Love that is guiding us into the Light of perfect day.

Let us be faithful to the trust given us; then will our hearts send out the prayer of thanksgiving, when we hear the "Well done, good and faithful servant."

I WONDER what has become of the mothers and Sabbath School teachers. There is such a dearth of matter for the Home department. Are all the children away from home? or, perhaps they have grown to full manhood and womanhood in a day. I do not believe the latter however, for I feel sure many *children* are watching eagerly for their own part of the JOURNAL. They have not yet outgrown their love for the Home-nook.

We want our entire JOURNAL so filled with Truth that the children can understand every word in it. We do not want merely a few pages devoted to the home work, and the balance to profound theorems that adults struggle *intellectually* to understand. We want something that *has been* proved, solved,—something practical and clear.

Are we doing our duty by the children? Do we see sweet lives the reflection of *our everyday living*, not our If you answer in the affirmative, why do you not bring i the JOURNAL, as an incentive to the mothers and teachers crying out for the light that sparkles so brightly in your li it shine out good and strong, dear mothers and teachers. give, you receive. Well has our Whittier touched th chord of Truth in his poem *Child-Songs*, a part of which tifully fits our need.

We need love's tender lessons taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.

. . . . . .

Of such the kingdom! — Teach thou us,
O Master most divine,
To feel the deep significance
Of these wise words of thine!

The haughty eye shall seek in vain
What innocence beholds;
No cunning finds the key of heaven,
No strength its gates unfolds.

Alone to guilelessness and love
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all.

College Association.

THE usual monthly gathering was a very enthusiastic number of the members from abroad were present. Ge Bates, of Cleveland, spoke at length, and with great earnes favor of the Church Building, and with an assured hope th of the absent ones would add their gift to the fund already for this purpose. Rev. Augusta E. Stetson also express interest in this movement, and assured us the New York C ... is ready to work side by side with the brothers and sisters in Boston.

Others spoke on the same subject, and the earnestness felt, throughout the entire session, in this movement will certainly bear much fruit. The indications are very promising that in a short time the Church Home, and general Headquarters for Christian Science work, and Christian Scientists will be erected.

TREASURER'S REPORT.

Building Fund, Church of Christ (Scientist), Boston, Mass.

Receipts, Jan. 13, 1891, to April 13, 1891, inclusive.

	Cash in Bank (at date of last report)		$1,931.75
13,	1891,	C. S. Association, Cedar Rapids, Ia.	10.00
15,	„	Mrs. C. S. Corning, Peoria, Ill.	50.00
22,	„	G. F. M., Newburyport	25.00
29,	„	Mrs. O. C. W., West Georgia, Vt.	.25
29,	„	A. S. Brown, England	10.00
4,	„	Mrs. M. C. Crane, Quincy, Mass.	10.00
4,	„	Mrs. Dorane, Quincy, Mass.	10.00
6,	„	N. Warner	1.00
10,	„	Mrs. E. H. Baxter, Quincy	100.00
19,	„	J. H. Stewart, Toronto, Ont.	20.00
20,	„	M. E. Crane, Quincy	15.00
20,	„	J. S. Eastaman, Chelsea, Mass.	100.00
20,	„	Friend, Quincy, Mass.	10.00
21,	„	E. S. D.	2.50
21,	„	C. P. S.	2.50
25,	„	Mrs. Seaver, Quincy	2.00
27,	„	Unknown	10.00
27,	„	James Tryon	25.00
March 1,	„	H. C. N., Boston	12.50
1,	„	F. M. P.	50.00
1,	„	D. A. Mitchell	7.00
2,	„	D. W. Stevens	5.00
4,	„	T. E. M.	25.00
4,	„	J. T. C.	25.00
4,	„	J. F. C.	25.00
4,	„	Friend	2.00
4,	„	G. H. P.	12.50
4,	„	Mrs. Williams	14.00
4,	„	Mrs. T. E. Moore, from sale of cards,	4.00
4,	„	Mrs. E. J. Moulton	10.00
4,	„	W. B. Johnson	25.00
4,	„	L. P. Norcross	50.00
4,	„	I. O. Knapp	100.00
Amount carried forward			$2,702.00

Amount brought forward			$2,702.00
March	4, 1891,	H. S. F.	5.00
	4, „	Mrs. J. A. Beck	10.00
	4, „	Mercie Richardson	1.00
	4, „	Forest Richardson	1.00
	4, „	C. S. S. School, Boston	26.00
	4, „	George B. Lawrence	50.00
	4, „	C. S. Bible Class and Friends, New Bedford	68.50
	4, „	A. C., Jamaica Plain	25.00
	4, „	D. M. Mayo	35.00
	4, „	George L. Abbott	5.00
	4, „	Mrs. J. R. Macy	25.00
	4, „	E. W. Baxter	125.00
	4, „	C. E. Mathews	25.00
	4, „	E. L. Cotton	6.00
	4, „	A. P. Watson	10.00
	4, „	Friend	20.00
	4, „	Friend	10.00
	4, „	I. P. Gragg	25.00
	4, „	S. L. Wadsworth	50.00
	4, „	Friend	8.00
	4, „	H. S. B.	8.00
	4, „	Friend	10.00
	4, „	Friend	10.00
	4, „	Friend	12.50
	4, „	E. A. Merriam	5.00
	4, „	A. W. Macy	25.00
	4, „	M. K. L.	5.00
	4, „	Marcellus Munroe	50.00
	4, „	Mary W. Munroe	50.00
	4, „	Friend	10.00
	4, „	Friend	10.00
	4, „	L. K. V.	10.00
	4, „	Mr. and Mrs. E. J. Meader	250.00
	7, „	Friend	5.00
	7, „	Friend	15.00
	7, „	Friend	20.00
	9, „	Emma Adams	5.00
	11, „	W. G. N.	150.00
Amount carried forward			$3,883.00

	Amount brought forward		$3,883.00
March	11, 1891,	C. F. Morrill	25.00
	11, „	Sarah C. Blake	25.00
	13, „	Friend, Milwaukee	30.00
	13, „	Mrs. W.	50.00
	13, „	C. A. Clark	25.00
	13, „	Augusta Fairbanks	15.00
	13, „	Servilla French	5.00
	20, „	D. G. Mayo	25.00
	20, „	E. A. Higgins	5.00
April	1, „	Friends, Auburn, Me.	6.00
	1, „	Friends, Waltham	2.00
	1, „	Friend, E. Boston	5.00
	1, „	Friend	10.00
	1, „	Friend	10.00
	1, „	Mrs. F. S. Knapp's Class, Auburn, Me.	12.00
	1, „	Mrs. E. L. Clark	50.00
	1, „	Friends, by W. B. Johnson	92.50
	1, „	Sunday School, Boston	12.00
	1, „	E. H. Babbitt	2.00
	6, „	Bible Class, Waltham, Mass.	5.00
	6, „	Students' Association, Lawrence, Mass.	87.00
	7, „	Friends, Nashua, N. H.	5.00
	10, „	Mrs. A. F. Leatherbee	100.00
	10, „	O. I. C.	100.00
	13, „	Young People's Fund, M. R. C.	339.15
	13, „	Children's Fund, M. R. C.	79.80
			$5,005.45

April 10, 1891. Dr.

To Counsel Fees	5.00
Balance in Bank	$5,000.45

April 13, 1891.

ALFRED LANG,

Treasurer Church Building Fund.

In addition to above list there are pledges, due and not due, amounting to $3,300.

DONORS TO YOUNG PEOPLE'S FUND.

October, 1890, to January 12, 1891.

Florence Whiteside, Chattanooga, Tenn., $100; Friends, Wolfboro, N. H., $5; Newburyport, Mass., $10; Manchester Green, Conn., $10 . . . . . $125.00

CHILDREN'S FUND.

Eleanor Grenville, London, England, $6.25; Langford Montgomery, London, England, $6.25; Friends, Boston, $5; Boston, $10; Frank Baxter, Quincy, Mass., $1; Amy Friend Perkins, Gloucester, Mass., $100; S. & H., $21.50; Bessie M. Anthony, Providence, R. I., $50 . . . . . 200.00

YOUNG PEOPLE'S FUND.

January 12 to April 13, 1891.

Friends, Pictou, N.S., $14; Friend, Allston, Mass., $19; Helen Trefethen, Cambridgeport, Mass., $5; O. O. Smith, Woburn, Mass., $25; Friends, New Bedford, Mass., $2; Boston, Mass., $100; Boston, Mass., $100; Jersey City, N. J., $2.15; New Bedford, Mass., $5; F. L. Kimball, St. Louis, Mo., $50; Jessie Johnston, Spearfish, So. Dakota, $2; Friend, Cincinnati, Ohio, $3; Grace R. Darling, Manchester, N. H., $5; X., $7 . . 339.15

CHILDREN'S FUND.

J. A. B., Creston, Iowa, $3.80; Marion Green, Providence, R. I., $1; Louise Gatch, Omaha, Nebraska, $4; E. E. E., Washington, Iowa, $1; Wm. T. Stewart, Toronto, Ontario, $5; Marjorie Paine, Eastport, Maine, $5; Helen Freeman, Durango, Colorado, $12.50; Jessie Ryan, Spearfish, So. Dakota, $2; Florence Gragg, Boston, $5; Bessie Gragg, Boston, $5; Paul Nixon, Boston, $10; C. S. S. S. Class, No. Hanson, Mass., $8.50; Juvenile S. S. Class, Lawrence, Mass., $5; Clara L. Baxter, Quincy, Mass., $2; Fidela E. Holm, Somerville, Mass., $10 . . . . . 79.80

Cash received	$743.95
Unpaid Pledges, due and not due . . .	313.50
Total amount	$1,057.45

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. IX. JUNE, 1891. No. 3.

WHY NOT?

G.

RECENTLY, at a dinner-table, the subject of Christian Science was introduced by a child, which led to the discussion of, or rather, opposition to the idea with much vehemence, by one who sat at the table. This seemed occasioned, largely, by the child's acceptance, in sweet simplicity, of the idea as true. But it was noted that the objections raised were formulated in blind resistance to it, as if it were actually an evil that was detestable, and should be destroyed, if possible. The scientist present replied that Christian Science ought to be welcomed, for it surely was true; he having been the recipient of its goodness and healing power. The subject was soon dropped, but the question appeared in thought, "Why such objection to Christian Science?" What, in substance, is its message to mankind that it should meet such opposition? Does its coming propose to take away liberties, usefulness, value in society, anything that is good? Does it lead to any kind of slavery, fanaticism, one-sided, unbalanced views of life; or to anything that is known to humanity as evil, selfish or wicked? Not at all.

Its message is accompanied with the proof of its Truth, manifest in demonstration that heals the sick, casts out demons, destroys sin, brings unspeakable happiness to its true hearers and receivers, thus actually and practically bringing heaven to our very doors and homes.

Now, why should any object to this? Why not receive it? Is not this good news indeed? Is it not what Christ, in the person of the lowly and humble Jesus, taught and

exemplified, making plain and explicit to his true followers how they must be as their Master in all things? Is it not what all the Bible teaches? The question comes to mind, How many are saying "No" to this angel of peace and good-will?

I recall a young lady, a member of a church to which she is devoted, who said, in response to the declaration of the truth of Christian Science, when invited to consider it, "It may possibly be true, but even if it is, I do not want to know it." But why not? You do not know what you say when you thus resist the Truth. Surely, there would indeed be poverty, if there were in the thought no needs, desires and hopes for good, that would be helped to the realization of Love and Truth, that is genuine and divine. The Truth is always Good, and always does us good.

This question comes with the same force to the minister, the doctor, the man of business and the man of the world: Are you spending your energies in business to heap up riches, that never had, and never will have the power to purchase or procure what all really value most, — Love and Truth, — especially in time of trial and actual need, when nothing less can answer? Not that business has not its place in Christian Science, for indeed it has; but it is a business that deals with humanity's needs and Truth's supplies, in which the wise management of error's destruction is involved.

Does not the doctor know from experience, as no others can, that sick and suffering humanity's great hunger and need is for Love that is true, real and constant; for the consciousness of Life that is established on the Rock of unchanging Truth? Then why give them drugs, pills, material lotions? Is it because they believe in and want them, from the belief that there is no alternative, and they are therefore willing to pay for them? Away with such prostitution of noble energies! Become a *real* physician and carry the true and permanent healing, which calls into exercise the almighty energies of God, to these suffering brothers and sisters. Why not? You stand at the open

door; the Way is plain and sure, because Scientific, demonstrably so. And this Way leads straight from death, sin, and disease, to the infinite heart of God, where Life is perfect, satisfying and illimitable.

What is a minister, but one whose vocation is to minister the living Truth and Love of Spirit — the living bread — to hungry mortals? Does not Christian Science accord with every golden precept of Bible teaching? Does it not tell each of us how we may *demonstrate* the truth of this inspired Word in actuality, and of its power to save from every evil claim of mortal life? Suppose Jesus had taught the omnipotent power of God to heal, and then never demonstrated it by healing: should we ever, then, have heard of him, or his teaching? Would he have been a comfort or help to any in the real sense as he is now? Let us not be afraid of the Truth, for it hurts no one.

If Christian Science is evil, it cannot long deceive, if we are alive to Truth. In truth and fairness, we are bound to examine its great claims; put them to the test, — as *all* are asked to do, — and what is the result of our investigation? Life seems not less attractive: on the contrary, it seems more so than without it. Humanity appears of more value now, because we behold, in some measure, the actual reality and "truth of being." Nature seems not less beautiful and alluring, because it is now become symbolic of the Divine, and appears clothed with new and spiritual beauty that is everlasting. Human ties are not less firmly held and cemented, because in true living, real and unchanging Love is seen to be Life, lending its halo to beautify and unite in worthy purpose and deed. Only sin and evil — materiality — the devotion of Life's energy to the mere gaining of material possessions, are become less to us, because they are nothing but a distrust of God's ample providence, universal and everlasting sufficiency. There is something better in life than the spending of its energies to the fortification of distrust of Love and Truth — God's Omnipotence.

We have great occasion for gladness in that we find solid

ground for faith and hope and courage, from which, in real strength, we can proceed to certain destruction of hateful illusions. By this reliance only do we gain the true sense of Life, and it surely overcomes material sense, because that is unreal. To be able to say this honestly, and with the conviction that is born of Divine Intelligence, which makes perfectly clear its Truth, through demonstration, is helpful, — in fact, is salvation, for it is the practical knowledge that makes us "free indeed."

The message of Truth and Love comes to you and says: "Health is Truth understood; and Truth, that is Love Omnipotent, heals all disease, and will surely heal thee, if thou wilt. A sick-bed is no place for anyone. The true place is rather the bearing of this, my message of freedom, peace and healing to others. Be healed and know its truth and worth; then be about thy Father's work, which is thy birthright, in the real sense." Love and Truth will lead wisely and truly to this purpose, guarding and sustaining with its health-sense and sufficient provision and sweetness. Is there fear of the opposition and resistance of friends and acquaintances? Such fears are but ghosts, that vanish into nothingness when resolutely faced with Truth's searching light and reasonableness.

No one can take up this work in earnest, except as they begin to cast out their mortal sense of self. They must know the desire is right, then will they be willing to be guided by Truth. Only as we accept the purifying process do we become the chosen ones of God, fitted to bear this uplifting message. His protection is *sure*, and the consciousness of this is an honor that kings well may envy; for all the honor and homage of men pales before the radiance of this Divine attending, that never fails us when we seek rightly, in earnest, its pure protecting light.

Truth and Love's question of "Why not" may be evaded for a time, but it is the call to examine our aims and motives in life; and no one can deny its pertinence at this hour, for it appeals to reason and good sound sense, and discountenances blind acceptance.

Is it not about time to ask ourselves the questions: "Where am I? Whither am I drifting? Into what kind of captivity have I been ensnared?" Truth says: "Why will ye not receive me?" Why not, indeed? Why still choose nothingness? The question must be answered some day, if not now. Answered, perhaps, in bitter experience; perhaps in agony, that would seem appalling if beheld, now, in another's experience. Let us be wise, and not foolish. Let us learn early, while we may, and when it is not difficult. This is the sum of the Bible's true admonishing.

IMMORTALITY.

H. A. LARMINIE.

WHEN the Daylight long expected
Dawns upon the human view,
Then will Life in all its splendor
Be revealed to us anew.

The great hereafter has no future,
The past no memory house in store,
The everpresent sense of goodness
Fulfills the memory law of lore.

Then will Love in all its radiance
Fill the past, the future, now
With the sweetness of its presence,
Then His greatness we shall know.

Love divine, oh! Love excelling,
Love Supreme in all around,
Love abounding — Love uniting
Man with God in perfect song.

CONFIDE ye aye in Providence, for Providence is kind,
And bear ye a' life's changes, wi' a calm and tranquil mind,
Though pressed and hemmed on every side, ha'e faith and ye'll win through,
For ilka blade o' grass keps its ain drap o' dew.

—*James Ballantine.*

THE PERFECT WORD.

ANNIE M. KNOTT.

So much has been said and written on the question of the relation of SCIENCE AND HEALTH to the BIBLE, and also as to its authority as absolute Truth, that I have decided to present some thoughts which have greatly aided my students and church to a clearer understanding of this all-important subject.

All who teach Christian Science are aware of the existence of the belief in mortal mind, that with the last book of the New Testament revelation ceased.

While many accept gladly the teachings of SCIENCE AND HEALTH, they hesitate to avow, even to themselves, its right to a place with the sacred Scriptures; and because of this hesitancy,— which is really a spell of belief held over them, —their progress, which ought to be rapid, is slow indeed. All such would do well to remember that the Jewish church does not yet accept that which is most used, and considered most valuable in the Christian church, the New Testament writings.

We need the Truth, the whole Truth, that we may be able to satisfactorily answer Pilate's momentous question, and realize that we are free indeed; and surely, neither "pride, prejudice nor bigotry" ought to hinder our acceptance thereof, when we so sorely need its guidance.

I wonder how many students of Christian Science have observed that Jesus not only does not claim to have revealed all Truth to the world, but said positively that another Teacher should come, who would lead into all Truth.

From our present standpoint of thought we see that the Old Testament contains a revelation of God, the Father, the Divine Principle of all Being. Personal sense, however, so obscured the true meaning of the sacred Word, that even the Jewish conception of the Divine Unity was practically lost, inasmuch as God was believed to be the author and up-

holder of material law. To destroy this belief of error, came the living consciousness of the Son, with demonstration and with power; and a new era in human thought was established. Jesus revealed the Father as Spirit, Love, Life, Truth, Mind He also destroyed the concept of a Supreme Ruler governing after the manner of men, and replaced it with the thought of Fatherly love and care; and more, insisted that all men should realize their likeness to that Father, Infinite Spirit.

As a necessary result of this life, we have the New Testament writings, revealing more particularly the Son, and predicting the coming of the Holy Spirit, which should give the full Scientific meaning of Life, Truth and Love.

In spite, however, of the revelation and demonstrations of Jesus Christ, we find the world quite ignorant of the Divine idea; and the only basis of unity in the Christian church at the present time, is the belief in the reality and inevitableness of death. How strange that this should be the case, in view of Paul's grand declaration that "Jesus Christ hath abolished death, and hath brought life and immortality to light."

There is also manifested a great tendency to enforce obedience to the supposed physical laws, relating to the body; and this too, in connection with religious teaching, which wholly ignores the unequivocal commands of Jesus to take no thought for the body, nor for food, nor clothing. Need we wonder that the world doubts the leadings of the Bible when the church practically denies them authority for the present time, relegating it to the far past?

But at the time when the very foundation of spiritual faith seemed tottering through a false sense of religion, the true "Science of Soul" was revealed.

A great French writer of this century has said, that "in the world's thought there is first a blind supernaturalism, then a perception of principle, and thirdly, positive knowledge." This is the method of Christian Science, to reveal the Divine Principle of the universe, and to give through it positive knowledge.

The last is become the first, and we read our Bible backward, according to sense, beginning with SCIENCE AND HEALTH, and through it we perceive the Divine Principle and Idea.

Just here is something to be noted, concerning which popular thought is greatly in error. I am often asked, "Do Christian Scientists interpret the Bible literally, or figuratively?" The invariable reply is, "Neither." Christian Science gives the spiritual sense, and man's higher consciousness responds to it, not giving intellectual assent, merely, but by recognizing the Father's living Word, and obeying it. Then we become conscious, too, of the unifying influence of Truth, for the spiritually Scientific sense of the Word is the same everywhere. Whittier says of such: —

> "One faith alone, so broad that all mankind
> Within themselves its secret witness find
> The soul's communion with the Eternal Mind."

The ordinances foreshadowed in the sacred Scriptures find their "full scope and recompense" in uplifted human experience. One instance of many, may here be cited:

One who had been healed in Christian Science, went to visit a relative. While in this place she was called to see a lady who had long been very ill, and who, worse still, had no hope, or faith in God. According to medical opinion, her days of sorrow and pain were numbered, and opiates had ceased to give even temporary relief. Every sound in the house had to be hushed, because of her extreme nervousness. In some way she had heard of Christian Science healing, and sent for its only representative in the place.

With the first treatment came the passing away of all pain and fear; better still, the dawning of the blessed light of soul. In this first glimmer of Light she saw great possibilities; and as the dawn unfolded the day, her joy grew deeper. The physical was forgotten as she grasped the higher sense of healing. The Infinite Love, so recently doubted, opened her eyes of understanding. She listened to the "Still small voice," accepting without a question its

message, knowing it meant freedom from bondage. When this great change in her became known, some of the old friends asked the family if she did not wish to be baptized. With a radiant face she said: "Oh, tell them I have been baptized of the Holy Spirit, and I need nothing more. I am a Christian Scientist!" She read SCIENCE AND HEALTH much; and the BIBLE, once rejected, because misunderstood, was thankfully accepted. She desired that all might rejoice with her. The hush was lifted from that home, but the mother seemed up-borne on a very flood-tide of joy beyond this dream. The thought of death was swallowed up in victory, through Christ, the Truth, and the Life, which is life indeed "made manifest to all;" and the earnestness with which she is "working out her own salvation," is bringing sweet reward. Truly says the poet: —

> "The world sits at the feet of Christ,
> Unknowing, blind, and unconsoled;
> It yet shall touch his garment's fold,
> And feel the heavenly Alchemist
> Transform its very dust to gold."

Shall we give up the dust, and take the gold, the fine gold, tried in the fire? And shall we, too, love and reverence the refiner, who stands ready to see that all Truth seekers may know of a surety the difference between the spurious and the true?

Love, alone, leads to Principle; and through Principle, reveals idea; and its length, and breadth, and depth, and height transcend all human thought.

FAILURE.

THEREFORE great heart, bear up! thou art but type
Of what all lofty spirits endure, that fain
Would win men back to strength and peace through Love.
Each has his lonely peak, and on each heart
Envy or scorn or hatred tears lifelong, with vulture beak.
Yet the high Soul is left; and Patience, which is but Hope grown wise;
And Love and Patience, which at last shall overcome.—*Lowell.*

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THE POWER OF TRUTH.

H. E. M.

MUCH has been said in our JOURNALS of late, in regard to the circulation of Christian Science literature.

While our heart goes out in gratitude and praise for the blessings its teachings have brought, and are still bringing to us, and while we are earnestly desiring for ourselves a fuller, broader, higher realization of Life, Truth and Love, our thought reaches out to those still a little way behind, to draw them to the same fount of supply, the knowledge of God, the Father, our All in all. Although proof of our statements is no longer necessary to enforce their reality, since the night of doubt has passed, and day-break is before us, the following incident speaks, for itself, of the power of Truth applied, and may suggest another avenue whereby good can be accomplished.

In the orthodox Churches there is always missionary work being done, and the call goes forth not only for aid materially, but spiritually. In response to a demand for reading matter, Sunday-School books, papers, quarterlies — anything in this line of thought, a few Christian Science JOURNALS were offered, with fear and trembling perhaps, because of the old church beliefs to be encountered before they found a ready acceptance.

A few weeks ago, in a letter asking for like aid, a friend writes: — "Last fall, I ventured several Christian Science papers in a box for the City Hospital, sent by our Y. P. S. C. E., and lately received a grateful note from a man in N. H., who, in reading, decided, as he expresses it, 'that God has no pets, that if Mind is All, how could I lie there longer with a broken back. So then I arose and put on my clothes, sat up half an hour; then longer next day, and so on, until in two weeks I was on my way to my old mother, instead of in the ground.' He declared himself as 'well in reality, nearly so in the outward seeming.'" Oh! what a lesson for us who are spending weeks, months — yes, years

even, working up to the realization of what this dear brother grasped in a moment! He saw the Light, but was that all? Listen! "then I arose." Demonstration must always follow the destruction of an error. The seeing the nothingness of the illusion which bound him a helpless sufferer was forever destroyed by this ray of divine light. He simply took God at His word. It is "life unto those that find them, and health to all their flesh."

How many of us who profess to have separated ourselves from the world, in accord with the command of our Master, and to whom has been revealed such lengths and breadths and heights and depths of Truth and Love, and who have been led into such a wondrous light of understanding, — how many of us have accepted the promises of our Father with the faith even "as a grain of mustard seed" to believe these promises would be fulfilled in us? What mockery to bear the name *Christian Scientist*, and claim to have such understanding of Truth, when we are still in dense darkness because of our unbelief! Are *we* honoring this grand Truth by allowing our names to be enrolled as *disciples*, when we will not put down personal sense enough to be *willing to "be made every whit whole?"*

If this little act of kindness can have brought so much of health, happiness and understanding to this one man, how much, yes, vastly more good might be achieved if *we* but *do our part!*

It has been said — "We can present spiritual truths, but we cannot force their acceptance." No, that is not for us to attempt. Our work is to plow the ground, to enrich the soil, then sow the seed. We have nothing to do with the result, for we surely know that "God giveth the increase." So many, in their zeal to spread this Truth, are impatient, not content to trust the growth to Him who governs the universe. They seem to feel so much depends on their labor after the seed is sown. So much will-power is used to force others to see what they see. It reminds one of the little child who wanted some flowers, so some one gave him a few seeds which he planted. A little later he was found digging up

his seeds to see if they had sprouted; then he hunted around for another spot where he might plant them, for "that ground didn't grow 'em quick enough."

There is much work waiting to be done. Let us then be "laborers together with God." We know the seed is ready, the soil is ready, but who will do the planting?

This is individual work, and each has only to look to Principle for orders to move or halt, as occasion requires. We know what is true, and it is only when we are caught napping that the counterfeit is circulated. In Christian Science we have a sure detective, and if we study our chart carefully we can always tell the ring of the coin, no matter how closely it is counterfeited. There is but one Truth, and its gold is unalloyed. There is but one Christian Science, and its chart is clear and safe, always to be relied on. If each Scientist would carry SCIENCE AND HEALTH to his neighbor, it would show him how to separate the true from the false. What a glorious work would be done.

How safely we can send broadcast our JOURNAL, which is so surely a message of Truth. This is what we want, — *more Journals*, filled with *actual experiences*, that are already helping so many, bringing them fresh courage in their search for the "Pearl of great price."

One obstacle, we had seemingly to contend with at home, — the reluctance to accept Truth as Truth under the name of Christian Science — is now removed; as the class we reach, in this manner, is willing, waiting for a higher knowledge of the Life that is God.

We know wherever the Word may go, o'er land or sea, the way is being opened, whereby some child of God, may be, *must* be lifted step by step, out of darkness into light; hearing and heeding the call: — "Brother, there is more, higher up, farther on, to be gained!"

Since then, other JOURNALS and tracts have gone forth on their mission of Love; those across the water, with this thought: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

AN ECHO FROM NEBRASKA.

IN a remote Canadian province I heard, for the first time, the words Christian and Science used con-jointly, and at the same time saw a copy of the book SCIENCE AND HEALTH. A few questions elicited the statement: "It is founded upon Christ and the BIBLE," which was all that was needed to bring me, at the end of two weeks, to the "Athens of America" to learn more about this "more excellent way."

A deep desire for Truth, and an early family training seemed to have fitted me to receive, at once, the teaching as a revelation from God; and it was indeed the second coming of Christ (Truth), and "He came with power and great glory, and all His holy angels with him." The regeneration, or birth of Spirit was manifest to all who knew me. A dear old Methodist sister said, "I should say you had been *converted*." But this recognition and admission of Divine power has never shaken her faith and trust in the creeds and doctrines of her church; nor enabled her to see, or admit any good in Christian Science. Listening, from early childhood, to the wrongs of the oppressed, and taught the righteousness of the struggle for the abolition of slavery in our country; many years of church work; and later active labor in the Woman's Christian Temperance Union, seem now only to have been a preparatory school for the self-sacrificing service required of the pioneers in this emancipation of humanity from the thraldom of materiality, and the effort to rouse from slumber those who may turn, and, if possible, make your life pay the penalty for disturbing them.

Immediately after a second course of instruction in this sacred Science, I returned to my home with no other thought than to tell the glorious revelation of Truth to all who would listen. But alas! the tares of "mind-cure" had been thickly sown in the city, far and wide, and all under the name of Christian Science. Two recreant students, from the College, had taught large classes, filling the minds of their students with seeds of enmity and distrust of its

Founder, and all who remained loyal to her. The harvest of hatred, envy and malice, from such seed-sowing, let it be thankfully said, has been small; for the most persistent efforts to defeat the advance of Truth by these misguided ones, have most signally failed.

Many others have tried to teach a diluted, adulterated mixture, calling it Christian Science. But the only organized association in our city contains, to-day, only those who are earnestly striving to free themselves and others from sinful beliefs, and who are trying to demonstrate daily, in themselves, and for others, the power of Life, Truth and Love to overcome every false claim of the physical senses.

The attempt to defeat *organized* effort has seemed to be the main point of attack, but all seeming obstacles have been overcome, and a Reading Room and Dispensary are established on a well organized basis. Error and evil have been, in many cases, unmasked and destroyed by Truth and Love, and to-day greater harmony is enthroned with us.

A wonderful growth in spiritual power is observable in those who are meeting the claims of sin aright, by proving their nothingness. Our main work has seemed to be, in an eminent degree, "to root out, and to pull down, and to destroy, and to throw down" before we could begin "to build, and to plant."

The desire to disseminate and propagate this new old religion, has been, so far as can be discerned, our only motive for labor; and knowing that right motives and desires are from Principle only, there is no doubt of ultimate success. Though yet comparatively few in number, success does not depend upon quantity but upon *quality* in this work. A few devoted ones, understanding the Principle of this Science, are worth hundreds of half-hearted followers seeking only the "loaves and fishes."

"Of silvery-shining rains
And noonday golds and shadows
June weaves wild-daisy chains
For the happy meadows."

MISUSE OF CHRISTIAN SCIENCE.

H. P. S.

PERNICIOUS mental practice does more harm to the young students than does the opposition of hypnotism. They start out buoyantly with their consciousness of a new power, that fills them with greater beauty of life. Immediately follows a great danger. With the joy comes a desire to test this new power; and unless an unswerving adherence to Truth guides the thought, it is liable to lead the student into the deep error of working in will-power, or mental malpractice.

The mental practitioner clothes a personal motive with *pious* intentions to do good. He talks of the errors of others, as an excuse to benefit himself; or speaks of a good demonstration of mind, as when one of his tenants did not pay his rent until he treated him to be honest, and pay promptly. Another wishing a reduction in rent, treated that the landlord is not selfish, and should not ask so much. She wished to have her husband's pay increased, and less hours to work. The employer was influenced, mentally, that he must do right and favor her husband.

It all comes from wrong reliance on silent argument to heal, which was only intended to help the student out of error. The argument never heals, nor converts; it is too much allied to will, and not enough to Love. Only by alliance to Principle do we gain the divine healing influx of true thought.

"I do not see why I do not heal my patient. He must be very stubborn," said one who argues for all trivial things. Hedges, that abide the winter ice, wither in a summer sun. There is something cold, stubborn and artificial in the *supposed* healing accomplished through argument. We cannot wholly bring about the right condition of mind by simply holding in thought what you wish to bring out. "It takes more than one swallow to make a summer;" and more than one kind thought to heal. You must have the sunshine in your own heart, before you can gain the warm,

loving atmosphere of Soul that heals. There must be an influence above logic, — the unassisted power of Truth.

Now about that much abused word *chemicalization*, which means a change. If a patient is in a disturbed condition, the student's face lights up smilingly, and he at once joyfully declares it "a chemical." Wait a little, while we analyze this. Error in our own mind sometimes confuses the patient, without bringing a crisis of the trouble. When there is a succession of such conditions, *stop*, and *do your own work*. A chemical caused by Truth destroys that error.

"SIR WILLIAM THOMPSON, the English physician, has been sick. His physicians say they never had a more obstinate patient. He refused to take the medicines they prescribed. Dr. Thompson is getting better, but he ought to have been more considerate. He ought to have been willing to die for the sake of keeping up the reputation of his profession. To get well without medicine is an insult to the *materia medica*."

MISSIONARY WORK.

Gleanings from a private letter.

I AM delighted to hear that this added means of leading all to SCIENCE AND HEALTH, through the wide circulation of the JOURNAL, is offered at this time. I am ready to do as much as I can towards that end, and what little service I can render will be with a heart full of love and gratitude to our dear Mother.

The new revised SCIENCE AND HEALTH breathes Spirit and Love enough to heal this mortal sense of all its wounds, — and oh, when shall we learn to live it *all?* But we must have patience, I know; and zeal only "according to knowledge."

I enclose twenty-five dollars for five hundred copies of the April JOURNAL, which I think can be judiciously circulated, and will bring forth fruit. I am deeply interested in the work of our little Depository, and as I am sure you will be interested I will detain you long enough to tell you a little

of what has been done, as it illustrates the eagerness of all for genuine Christian Science literature. The Depository has only been in operation two months, and during that time we have sold, and distributed gratuitously, twenty-two copies of the revised SCIENCE AND HEALTH, over one hundred copies of Mrs. Eddy's smaller works, dozens of Quarterlies, two hundred and eighty copies of the Series, two thousand tracts, besides JOURNALS and Christian Science Hymns, and have taken numerous subscriptions for both JOURNALS and Series. This is about twenty thousand pages of literature in two months. I am very happy over this activity, and *know* not one word of it can be lost.

We have had all sold and distributed gratuitously (among those unable to pay) by earnest Scientists with care and discretion, and are happy to be doing something towards the Master's work. The number of SCIENCE AND HEALTHS sold seems small, but I will add that the Depository was not opened until all our resident Scientists had purchased at Boston. How grandly the sale of the Book goes on! How I wish every man, woman and child in the world could have it. Some day it will be so!

I am wholly in sympathy with the move to make the JOURNAL entirely a chronicle of the hard-earned triumphs, and loving, earnest experiences of our fellow-workers in the field. Thank you for your suggestions that we all contribute. A constant, unbroken chain of experiences, valuable to myself as nothing else could be, though small apparently to others, has characterized my short four years work in Science. Not one of them could I spare, — the bitterest ones least of all, — and yet when I come to tell of them, they seem insignificant, and almost shorn of their lesson, when taken from the link of thought which makes them valuable and instructive. But when I realize how precious is the experience of others to me, which comes through our much loved JOURNAL, I know it is selfish not to try to do my share, and as I will try to do my best. Surely, as it will "show love and appreciation for our Teacher," as you say, I will gladly respond. — D. D. S.

The following is a clipping from the Scientific American of Jan. 31, 1891.

TRICKS OF THE IMAGINATION.

BY H. C. HOVEY.

AN eminent New York physician, who was fond of experimenting, told a friend that he had compounded some wonderful pills, a single one of which would cause certain described symptoms. His friend volunteered to take one. The symptoms followed exactly as foretold; but the pill was afterward noticed in the tangles of a very full beard, not having been swallowed at all. The doctor's faith in the potency of his pills was such as to make him think that their mere proximity to the mouth might prove to be efficacious. But we bystanders attributed the unquestioned symptoms to the influence of an excited imagination over the physical condition.

To the foregoing authentic instances now first published might be added a long list of recorded cases with every variety of delusional fancies, the victims being of sound mind and in ordinary health. These phenomena cannot be classed as morbid, nor can they readily be explained by hypnotism. But they certainly have a value in the delicate task of determining the significance of bodily symptoms. They teach that acute pain, great discomfort, deadly wounds, and also the beneficent effects of curative medicines may be simulated by experiences that in reality are purely mental. To make light of such ills would be cruel. To treat them physically would seem to be absurd. Their remedy, like their cause, must be mental. Herein is the secret of the "bread pill" system. And spurning quackery and imposture, there certainly is room, in a wise and sensible system of healing, for an agency known to have such amazing power as the imagination.

KEEP the spirit pure
From worldly taint by the repellent strength
Of virtue. Think on noble thoughts and deeds
Ever. Count o'er the rosary of truth;
And practice precepts which are proven wise.
It matters not then what thou fearest. Walk
Boldly and wisely in the light thou hast;—
There is a Hand above will help thee on.

—PHILIP JAMES BAILEY.

HOME AND CHILDREN'S DEPARTMENT.

OF SUCH IS THE KINGDOM OF HEAVEN.

I WAS wild with anxious sorrow,
And knew not where to fly
For help that must reach my darling
Before the day went by.

Must I "drink this cup?" I questioned
Of Him "who knoweth all;"
But an echo only answered
My earnest, pleading call.

Lifting my love-light burden,
I carried her away,
Where none might see the battle
That each must wage that day.

And when in the quiet chamber,
I questioned thus, to see
If out of her babe-mouth something
Might point the way to me:

"Can you not teach me, my dear one?"
"Yes, mamma." With patient smile;
Though her cheeks burned bright with fever,
And her breath grew short the while.

Over and over these quiries
I put to her in vain:
"Are you not very sick, darling?"
"Do you not fear the pain?"

"No, mamma," she answered bravely,
"For God is everywhere;
Should I be 'fraid,— now tell me —
When I am in His care?"

Then added: — as if she wondered
That I should question so —
"Why, sick is bad, and God is good,
And good is good, you know."

Then off from my heart the burden
Was rolled at once away,
For I knew whose voice had uttered
The words of Truth that day.

And when to the waiting household
We two went forth at night,
We were victors, both, for darkness
Had fled before the light.

And I thanked the loving Father
That I was led to go
To a little child, who taught me
That "good is good, you know."

"Little Sunshine Makers."

I HAVE just seen the appeal in the May JOURNAL for contributions to the Home and Children's Dept. and hasten to tell the Little Scientists what I have long had in my heart to say to them about a band of very different children, to mortal sense, who are "Shut-in" from the bright world, by the belief of pain and disease, often combined with great poverty. They call themselves "Little Sunshine Makers," and are taught to accept and *bear their sufferings with patience and resignation!* And notwithstanding their bondage, try to bring forth all the happiness that may be hidden in their darkened lives. They are from five to eighteen years of age, but do not, as you might suppose, live together in some Home or Hospital, but live with their parents in homes all over our country, from the extreme east to the far west, and even in England.

Many appeals have been made for them for *sympathy* with their beliefs, but we know it is freedom from the toils of Error they need. Dear little Scientists will you not help to bring them into the Truth and Light? They are very thankful for letters, especially from children, and I will gladly send you lists containing their ages and addresses, or should you wish to know something about their beliefs, will answer all questions about these little ones dwelling in the shadow, and calling themselves members of The Children's Dept. of The Shut-in Society You can select the names of those living nearest to you, and if possible tell them how and where they can learn more of the

blessed Truth, remembering always please, that they are already trying to be little Christians, but have not yet been shown the Way of the Truth and Science; and the seed thus sown by you may bring great joy and happiness to homes long filled by sadness.— A. W. L., Brookline, Mass., May 2nd, 1891.

WE are daily gaining our object lessons from the little ones; and to show how quick they are to grasp the Spiritual interpretation, I enclose a few thoughts.

One day, our little Walter seemed unusually affectionate, wanting to kiss me every few moments. I said to him, "Walter, do you know that your lips have never touched mine?" His look of astonishment can easily be imagined. I tried to explain that (according to material law) there was always a current of air between two objects, but he could not understand. Then I said, "Now let us reverse the thought. What fills all space?" His quick reply was, "*God.*" "Then what were you kissing?" "*Why Love.*" "Truly, but *who* was kissing?" He thought a long time, then said, "Why mamma, it was *Love*, kissing *Love*, wasn't it?" and since that revelation, he says that he is close to God.

Another time he was telling me of one of his playmates who struck him. Again I suggested, that we reverse the order of things, I said, "Suppose mortal thought says he raised his arm to strike, what was he reaching out for?" Quick as a flash his answer came, "Why Truth! but mamma, the boy does not know it. O I see! If I hold the *Love thought his arm will not reach me, to hurt me.*"

We surely cannot go astray in following the pure child thought. How trusting they are. A few weeks ago Walter said that he wished I would read SCIENCE AND HEALTH to him in the mornings, then he felt better all day. After a few readings, he suggested that we should hurry and dress, then there would be time for Science, before breakfast, so that papa, and sister could hear it too. So now we are drawn together by that loving word. We read from four to six pages in SCIENCE AND HEALTH; have a silent thought, then the Spiritual interpretation of the Lord's prayer; and still there is time to spare, for the law of sleep must be broken; we *must* be "up and doing." Let in the sun light of Truth. Sometimes, to satisfy the little one, we have another

short reading after breakfast. This morning he said "How I do love that book!"

I learned such a strong lesson a few nights ago. It happened this way: I was going out for the evening, so hurried Walter in bed. We had said the prayer, and when ready to go out, I kissed him good night. He asked for a few words in Science; it being late I put him off, and left him.

Some time in the night I was awakened by the words, "Don't you think we can have the few words in Science now, mamma dear? *I need them!*" I sat up trying to realize where I was; and there stood the dear little fellow, with the light from the street lamp shining across his face, making it look so bright; I felt that the message was direct from God. I took him in my arms, and we *did* have those "few words in Science" and many more, until he quietly fell asleep. I do not feel that I could ever refuse the precious moments devoted to searching out Truth with a little child to lead me.—MRS. J. M. G.

"ONLY a drop in the bucket,
But every drop will tell;
The bucket soon would be empty
Without the drop in the well.

Only a poor little penny;
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

God loveth the cheerful giver,
Though the gift be poor and small:
What does He think of his children
When they never give at all?"

AND suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And is n't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or does n't come,
To do the best you can?

—*Phœbe Cary.*

About a little Scientist in Paris.

A. D.

LANGFORD is a little boy only four years old. All of his friends say he is just like a little bird, he is so sweet and cheery. When he awakes in the morning he begins to sing, and chirps away to himself in his sweet, little, high-pitched voice, and it sounds just like the little birds when they first wake up, on bright Spring mornings, in the woods. Have you ever heard them? Perhaps there is a little brook running along merrily near them, and a lot of little birds hop down to the brook-side to take their morning bath; and they chirp away so cheerily as they dip their little heads in the stream, then lift them out with a quick movement that sends bright, sparkling drops of water all about them, chirping all the while so sweetly and happily.

We read the story in the JOURNAL about the little boy and his garden to him, and explained that every disobedient or wrong thought was a weed, and must be pulled out immediately. Soon after he came running into "tea" and cried out, "Grandma, I want my tea right away, I'm hungry!" "Oh but you can't have it yet, darling, you must wait a bit," was the answer. "I won't wait!" he declared, in quite a determined voice. "Oh Langford there's a weed!" said his grandmamma. He went across the room and curled up in the big chair looking very thoughtful for a few moments; then he looked up and said so sweetly and lovingly, "I *will wait* grandma." It was said in a most irresistible and captivating way, and then he settled down in the chair to wait so contentedly and patiently.

At another time he was with me, and I was very pre-occupied and busy writing some letters. He asked me some questions which I answered in mono-syllables, scarcely knowing what I was saying. "Don't bother your aunt, Langford, she's busy," said his nurse. "Now I *will* Ellen, and you can't tell me I mustn't!" he answered, with just a shade of petulancy in his tones. "Why! is that the sweet spirit of my little boy?" asked his mamma. He stopped in his play and looked up at her, then he ran over to the fire and made movements with his hands as though throwing something into it. "What are you doing?" I asked him. "I'm throwing all those naughty weeds in the fire to be burnt

up!" and then he came running over to me, threw his loving, little arms about my neck and kissed me. It was so comical, the way in which he had pulled out his weeds; and yet it was too sweet to laugh at, so I gave him a tight hug and an audible, emphatic "you darling!" I told him to always weed his garden out as instantaneously as he had that morning.

They are living in Paris and he has not many companions as he does not speak the language yet, so he plays with *imaginary* playmates. He has among them one great favorite whom he calls "Teddy," and his sweet unselfishness with him is simply beautiful. In their imaginary games, with his toys, drives, rides, etc., "Teddy" is always considered first, and Teddy must always have the best. He will say, "Well! I've only one hobby-horse, Teddy, but you can have it!" He never seems to think it a sacrifice, he seems to love to give up everything to this "Teddy." It is a great lesson to us all,— his sweet childish love so pure and unselfish, just *loving* to give up self for others.

One day his nurse had a belief of rheumatism in her knee, so that she could not walk. She said, "Oh, I don't know what *can* have brought this on me! I never had rheumatism before! I believe it is this Paris climate!" "No it isn't Ellen, it's your belief!" announced Langford. "Well Langford, you heal Ellen, will you?" she asked him. "No Ellen. I can't heal you, but *God* will!" he answered, and by evening her knee was quite well again. At another time when she said she felt stiff, he told her to "let God *act* her, and she couldn't feel stiff." We asked what he meant by "letting God act her," but he didn't know how to explain it. "Just let God take away the 'stiff'" he said. One day he was singing "Science and Health, Science and Health, Science and Health," over and over to himself. "What do you mean by that?" we asked. "Oh that is what heals us," he said, and went on singing. At other times he asks us to read to him from SCIENCE AND HEALTH.

One day he had a very bad fall. A friend of mine, a Scientist, was in the room at the time and immediately *treated* him. He picked himself up and didn't cry, or even whimper, but, in belief, he was dazed and asked to be taken to his mamma. When he went to her she had him get on the bed for a time. In a few moments he began to chirp in his natural, cheery way to himself, then he got off the bed and went to her, and said, "Nothing happened, so I don't need to lie on the bed, do I?"

OPEN LETTERS.

Gloucester, Mass.

It is written: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." This command is urging its way in response to the query of every sincere worker in the field of Truth, "Lord, what wilt thou have me to do?" What wilt *Thou?* not, what do *I* desire; what pleases *me;* what acme of position is *mine?* but the child-like reaching, "*Lead Thou* me," finds itself answered in deed and Truth. Again, it is written: "*He* must increase, but *I* must decrease."

We have committed to our charge a great treasure, the grand uplifting Principle, Christian Science, given to us in Science and Health. To him who has tested, through demonstration, the treasure is no longer hidden in an earthen vessel; for the recognition of the quickening power of Spirit, Principle, has been made manifest to present consciousness. To the consciousness so quickened there can be but one *modus operandi*, namely: Exalt Principle; "Walk in the light!" As in understanding, the idea of Principle increases, so ideas *per se* decrease.

One of the first steps necessary, in knowing the Truth that makes us free, is, that while we are many members, we must be known, not as many, but as of the "one body in particular,"— and this body is Christ, Principle, Christian Science.

As Christian Scientists we can uplift only the Christ to find that all men are drawn to investigate, to study, to believe. The demands for self-abnegation come to us, not only in its well known highways, but in its byways and hedges.

Our endeavor is not to "number the host," but to plant the seed of understanding, as revealed to us through Principle. "Freely ye have received, freely give" is the motor of our Association. Since starting, four years ago, all who are known in the work of Science have fallen into line. For the last two years we have been striving to work from the desire that the "Unity of Good" may be manifest.

A year ago last September we engaged rooms in which to hold regular weekly meetings. Some two or three months after, we removed to Harmony Hall, where a public meeting is held every Thursday evening, for the reading of Science and Health. On Sunday evening, a Bible Class is held. Our Secretary reads the lesson from the Quarterly, and its references. Members of the

class are interested to write the references, and the understanding gained is of much profit.

Occasionally, we are visited by some worker from abroad, whose coming has seemed to give us a wider range of intercourse, and a closer fellowship one with the other. Bacon says: "Conference makes a wise man; conversation, a ready man; writing, an exact man." In the field of Science may we be found, in Principle, wise, ready, exact.— C. H. S.

San Antonio, Tex.

I WISH to give through the columns of our very welcome visitor—the JOURNAL—a little of my own experience for the benefit of others. I have been reading and studying SCIENCE AND HEALTH for seven years; and have in my possession the early edition of 1875, also the later issue—the forty-first—and now, best of all, am the happy owner of one of the newly revised in flexible binding. Thus with my Oxford Bible, Wilson and Rotherham Testaments and Webster's Dictionary, I feel equipped for work.

Before studying Christian Science I had nearly given up my Bible, only reading a chapter now and then from a sense of duty. Coming into Christian Science I found physical healing, but also discovered that there was something more to do than simply desire *bodily* comfort. Having accepted SCIENCE AND HEALTH as the Way, I began to "eat the little book," which was so pleasant to the taste, but later on disagreeable in its digestion; for when Truth commenced its work, *error* began to scream, or rise to the surface of human thought. "The tares"—errors of belief —were one by one seen to be tares, only fit for the burning; and they were burnt up, or overcome by Truth, and the wheat garnered into heavenly places. In these seven years of wrestling I have been forced to bed three different times, with beliefs of pain, —perhaps amounting to one week in all,—and that, during the first two years in Science. Through loyalty to God, never going "down into Egypt" for help, these old enemies were destroyed. And here I ask the question:—How does this living in *Science* compare with living in *Sense?* for one third of the past of my earthly pilgrimage had been spent in bed.

SCIENCE AND HEALTH has been, and now is read and studied almost exclusively with our Sunday School lessons, which are to me a "feast of fat things." My daily and hourly prayer is "Oh

send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." In proportion to our unfolding in Good, the belief in good and evil is exposed and destroyed.

Since receiving the fiftieth edition of SCIENCE AND HEALTH—during the past four weeks—my body has again been a battle ground. Its claims have been unceasing, at times almost unbearable. These threatenings, however, were made to me a means of grace, knowing Truth destroys error, that it could not harm the child of God. By thus holding firmly to the rudder of spiritual sense I was carried through and over the storms of Malicious Animal Magnetism; and now a "peace that passeth understanding" gladdens my heart. For this reason I send these lines and acknowledge "the cleansing" power of Love.

I know that this "little book," which has proven the nothingness of matter and its claims, will, if we are faithful to its teachings, bring out the somethingness of Spirit and its realities; it is ours now to possess and enjoy,—enabling us to work out our salvation.—L. E. W. March 16, 1891.

I HAVE often thought I would send in my mite to the JOURNAL, but the temptation has always come to put it off until to-morrow, or until some "more convenient season;" so the days have come and gone, and still the tempter says "delay." But I have awakened to the fact that procrastination never does our work, and we cannot leave it for some one else to do.

I always get so much help from the letters telling of others' wonderful cures and experiences, that I would like to be able to carry some word of Truth to those who are discouraged, or in darkness. It is the little things that help to make up the grand whole. We cannot all be leaders, neither can we all have "ten talents," but we can improve the "one talent," and not "fold it up in a napkin and lay it away to mould and rust."

I was a wanderer in the wilderness many years, and of the many doctors and remedies which I tried would weary your patience to listen to, and my own to tell; but life became a burden, and at times I was almost tempted to end it all, and perhaps would if it had not been "That the dread of something after death, the undiscovered country, from whose bourn no traveller returns, puzzles the will and makes us bear those ills we have, than fly to others that we know not of."

I used to pray to God to make me well, but never could add "Thy will be done," for I could not understand how if God was Love He could send so many afflictions to me (I had been taught it was to make me better). I made a resolve that if He would heal me I would use the remainder of my earthly life in His service. I had been a church member for years, but it seemed to me something was wrong; God seemed so far off; and did He ever hear prayer? I could not see any evidence of it in the churches; it was all, to me, a hollow mockery, and our religion a vain show.

When I was a little girl I formed very high ideas of Christians and religion. I had great reverence for ministers, and looked on them with awe. They would talk to me so good, I thought they must be almost equal to God. As I grew older, and found them very human, I lost my ideal life, and grew, seemingly, farther and farther from God; and yet if I lost faith, I still clung to a vague something that must be good. I prayed that the darkness might vanish, and the way be made plain.

Thus it was that Christian Science found me, and brought the dreams of my childhood back again, and God an "ever present help in time of need." I believe God heard my cry for help, and sent Science to me, for it came like a ray of light from heaven to one groping in darkness. It is truly the new birth, which must come to us all. No one who has followed the "star in the east" which guided the "wise men," but has beheld the new born Truth, and has been led to exclaim with the heavenly host "Glory to God in the highest, peace on earth, good will to men."

My healing was not instantaneous, but a gradual taking up of the lost threads of life, as I had, for years, dropped them one by one. Do not think for a moment that it has been an easy task, for it has not, but through Truth I have been able to overcome sickness, and to-day am well, and able to demonstrate in a degree, that God is Life, Truth, Love; that I am His child, heir "to an inheritance incorruptible, and undefiled, and that fadeth not away."— MRS. M. M.

I DESIRE to make known to others the practical benefits I have received through the understanding of Christian Science; and which have been demonstrated by me for almost five years.

When I first began the study of Christian Science, these words came to mind: ". . . run, and not be weary; . . . walk, and not faint." When I understood that Mind is All in all, I knew these commands included all action. Then I began to demonstrate what I understood of Divine Power, to destroy the seeming ills and beliefs of weariness that seemed to hold control.

I am a house carpenter and framer, which is considered hard and tiresome work. When I first began the study, these words of the Scripture were constantly in mind; and when a sense of weariness presented itself, it was dispelled by the declaration that Mind is all, and it never wearies for it is "the same yesterday, to-day, and forever," and the "body has no Life, Substance or Intelligence," and cannot weary. The belief of weariness is nothing but a belief. This seemed a little hard at first, but I still clung to the Truth, as I understood it, and the next time was easier. It is in remaining faithful that these beliefs entirely disappear, and I can now work without fatigue or weariness. I have worked day after day, doing all of the different kinds of work that is connected with these trades, and feel strong, and in good health all the time.

I have been instrumental in the healing of various ills of mortal mind, and with no other aid than the Eternal Mind, which is All, and is ever present. Some say they cannot understand, or have no time to study. With all my material work, I find much time to devote to SCIENCE AND HEALTH. I study at night, until eleven or twelve o'clock; in the morning until work time; at noons, and all day on Sunday. Now all can do this, and what love and strength would be theirs. Our thoughts would then be on the Good, when at work, which would make our tasks easy. We each must work out our own salvation.

When away from home at my work, I take Christian Science literature with me to read, and ponder over; then I hand them to others. In this way have sown some seed. We have had our ups and downs, but we regard them as "way marks," and go higher after each struggle. Jesus said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Why is this? Because it makes us strive all the harder to over come our persecutors with love, for in so doing, we reap the reward of Love, that is ever-present, and all powerful, by which we rise higher in the realm of Truth and Love.— M. F. H., HUNTINGDON, PA.

Extracts from private letters from absent members of the College Association.

THE circular letter of the Association is received. I endorse it all most heartily.

I am on the farther side of the continent but I am with you often in thought; and I would not willingly do anything to shut off, from the highest realization, myself or the little band who are looking to me as their guide—or channel through which they may be led surely to our Teacher.

My work lies in the hot-bed of the false teaching, and there is, seemingly, much "pulling down of strongholds" to be done before the "temple of the Lord not builded with (human) hands" is revealed. Every pure, helpful thought from the humbly sincere, and the truly impersonal doer of the Science is gratefully received. We are all striving to walk patiently in our Leader's footsteps, that we may find the Christ, whom she has discerned.

THE circular letter was received by me with feelings of mingled love and earnest desire and regret, but, with all, met with most cordial response to its call for demonstration of love and unity.

I wish to be identified with the true interests of Christian Science in every way of practical benefit, and I have no doubt many, if not all, whose names are on the roll of membership of the College Asso., feel loving sympathy toward all who are sincerely at work demonstrating the power of Scientific understanding over error of all kinds.

YOUR letter was received this morning, and it has set me to thinking. For some time I have heard the call to awake to greater activity, and I have earnestly desired to be shown what more I could do in the vineyard of the Lord. I do realize that there is a great work to be done, and I thank the students for reminding me of a neglected duty. I do not think I have held a misconception relative to the dissolving of the material organization. I knew that it did not signify being dismembered, but I have been careless. I have intended sending my mite toward the "Mother Church," but have simply put it off, thinking it was so little as to be of no consequence, but had fully expected to send it off this week — not from a sense of duty, but because I want to. I want to help build the "Mother Church."

I HAVE always considered it a great privilege to be a member of the College Asso., and I do see the necessity of *all* standing as a body in the "Unity of Good." All who see what our Teacher is to this age appreciate the demand for earnest work in unity, and must respond to it if we would go higher.— CLEVELAND.

MANY thanks to you all, brothers and sisters in the Association, for your letter as a kind reminder of our individual obligations to our Teacher, each other and ourselves, thereby reflected through the whole world.

Though not with you in person, I am frequently in thought, and in this spiritual fellowship, feel the blessed benediction of the Mother's voice whispering softly, "*Lo! I, Principle, not person, am with you, always, even unto the end.*" Then in this holy, uplifting thought, which is the bread, which, if hungry, is so nourishing, and we go in the strength of it many days.— KANSAS CITY, MO.

I WAS just about seating myself to ask you if my yearly subscription was not due, when the letter from the Association arrived. I was most interested, and thank the dear sisters and brothers for the same. How the keynote of the past two years was struck in that letter. The misconception of dissolving has been, is still, in many thoughts, but Truth corrects all error, and we must not "be weary in well doing," that is our part of the work.

You ask a solemn question when you say, "Do we, as members, understand this wondrous blessing, that it is the God-appointed channel through which to receive the treasures of *her* spiritual experience?" Unity is organization! and we must rally to the thought. To learn to know our beloved Teacher and Leader aright seems to be the work of the hour.— CLEVELAND.

I HAVE never for a moment felt we were dis-membered or released from a single responsibility, either in regard to the support of the Association, or loyalty for the cause of Truth, or its discoverer or founder, our revered Teacher. I regard it as the highest blessing that could be bestowed upon me, this great privilege of membership of the Mass. Met. College, and I understand full well that I shall receive, of good, according to my fidelity to Divine Principle. You who are permitted to meet together, and sometimes in the presence of our loved Teacher, little know how we, too, would enjoy such a feast.— CHICAGO, ILL.

Owing to lack of space in the JOURNAL we can give only a few of the many letters received.—ED.

NOTES FROM THE FIELD.

I AM most heartily in accord with the article in the May JOURNAL on page 55, "CHRISTIAN SCIENCE PUBLISHING HOUSE."

Here is a great work to be done for the cause, and for the whole world. We have not been awake to the demands of Truth upon us, neither have we realized in the least degree the importance and the great outcome of this united action for Good.

The demand is not upon any particular section of the country, but it is general, it comes to all Christian Scientists everywhere, because it is for the general good of humanity. We must have a foundation, a starting point, and here it is. Now brethren, let us build solidly and well. The bugle calls to work! Let not only the "five hundred and ninety-nine" fall into line, but let all true Christian Scientists enter the ranks.

I do not say, "go ahead!" but send my check for the amount, as proposed in the May JOURNAL, to the Treasurer, and say "COME ON BRETHREN!!!" — E. J. FOSTER EDDY.

FEELING the call made in behalf of the JOURNAL, and knowing that there are others who are just beginning to war against sense and selfishness, I will give my mite.

In talking the second time with a lady about this great Truth, she chanced to say: — "You make it so easy to understand and put it in such a nice way." I saw that it was a suggestion that would prevent my doing good work, and tried to put it out of my mind. But the thought would come,— "You did make it plain to her," with strong emphasis on the "you." Then Jesus' words came so clearly,— "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

That all I had to do was to keep my life so pure and clean that the "Light, which lighteth every man that cometh into the world," might shine through, and dispel the seeming doubt and darkness of those about me; that I have nothing to do with the good which may be done, nay, *will* be done, when my false sense of self is destroyed.

We never praise the clean glass, but rather exclaim at the glorious sunlight which pours through it. We *expect* the glass to be clean.

If we do not conquer the first simple suggestion that we, of ourselves, are doing good, it will take higher and more subtle form, until we cease to recognize it as a temptation, and consequently are to be reflectors of the one true Light. We truly need the whole armor." — M. C. B., WALTHAM, MASS.

Spearfish, S. D.

Two years ago last February, my husband, little daughter, and myself, took a course of lectures at the Mass. Metaphysical College in Boston. We returned home, determined to follow closely our dear Teacher's instruction. She told us we were just where Truth wanted us, here, in Spearfish. If she had not said so we would all have been elsewhere before now.

While the battle has been hard, in belief, the smoke is beginning to clear away, and we can now see the result of our work. I have a Sunday school class of eighteen, at 2 P. M. Wednesday evening we meet for the study of SCIENCE AND HEALTH. I have a class for the children, which meets in our home every day evening, to study the BIBLE and SCIENCE AND HEALTH, and all enjoy it very much.

Our demonstrations are good, for which we feel very humble and grateful, for well we know, we can do nothing of ourselves. Our help comes from God.

We have no literature but that which comes from the Christian Science Publishing Society. Now we have the Revised SCIENCE AND HEALTH, which is just grand. We are feasting on it.—MRS. E. R.

THE individual work of distributing the April JOURNAL suggested by our teacher, met with prompt response from the faithful workers here, and a subscription list was soon ready, containing the names of some twelve Scientists, each taking one hundred copies, they to be responsible for their distribution in homes and places where the Truth (as it is so faithfully expressed in this number of the JOURNAL) is called for. How thankful we are that we have been given this privilege of placing before the many hundred earnest seekers for "more light" in our city, the review of our text book, SCIENCE AND HEALTH, fiftieth edition revised, as well as the many beautiful experiences that are so helpful to us.

Every copy of this heart-full JOURNAL that passes through our hands carries with it our earnest, prayerful thought that it is a message of Truth to the children of God. This seed-sowing must result in a glorious harvest.— S. C., TOLEDO, O.

THIS blessed new Book has given us all such a *holy inspiration.* Every line seems illumined.

Everything is so clear and beautiful, and the way is indeed made so plain "that a fool need not err therein." It seems as if we have *all* for *all eternity*, and can but *push forward* to know the *One Mind.*

Surely this plain Word will be — *is* the salvation of the world; and we little know as yet how *priceless* a gift it is.

May infinite blessings rest upon Her who has labored to bestow such a gift; and Oh may we, her children, *live* our gratitude.

And as we journey through the wilderness of sense, Love will, *does* hold us each in the hollow of Her hand.— H. W.

THE new books came safely, and Oh! what a blessing to humanity! It is wonderful how it commends itself to those who know nothing of Science. One gentleman who has for the past year been boarding in a house where a copy of SCIENCE AND HEALTH has been owned, has only looked into the book a few times. The day the new book went into the house he picked it up, looked into its pages a few moments, and then turned to the lady who owned it and said, "I like the look of this; there is something here, and I am going to read it." Truth is doing its work, and all must acknowledge Truth sooner or later.— QUINCY, ILL.

Notice.

ALL Scientists wishing to join in the good work of the "General Association for the Dispensing of Christian Science Literature" are requested to meet and choose a local Secretary, and to send his or her name to the General Secretary. This done, detailed recommendations as to the work, method, etc., of the Association will be sent. It is asked that a Local Secretary be chosen by all bodies of Scientists, however small in numbers, at the earliest possible date.— CAROL NORTON, GENERAL SECRETARY, 98 FIFTH AVE. NEW YORK CITY.

THE new Book seems to come all full of Love. The first two editions seem like the Mosaic Law; and this, "I come not to destroy, but to fulfil." "Love is the fulfilling of the law." It, the old, also reminds me of Elias. He entered the cities, uttered his messages of fire — "purification." *This* seems as if the Christ had touched it with holy benedictions, saying,— "It is I, be not afraid." "Peace, be still." It must, indeed, do wonders for us. Received the package just in time to put one of the books in a lady's hand just before she took the train for home. — MT. PLEASANT, MICH.

I HAVE been waiting for an opportunity to tell you about our Church in this place. We organized last November, and now have thirty members. We have, until lately, been holding our meetings in a private house, but our numbers have so increased we were compelled to rent a hall, and now have a large attendance, eager to hear the word of Truth. In place of sermons we have the Bible Lessons to help bring out the highest thought. We are greatly encouraged and feel ourselves well paid for every effort we make.— MRS. J. B., MAQUAN, ILL.

I CAME to this city six weeks ago; and am glad to find several students of Christian Science here, and quite a good deal of interest. We have a Sunday School which averages twelve or fifteen regular attendants. The meetings are held at private houses at present, but I hope we will soon have a hall where we can invite the public, and it will feel free to come.—MRS. J. E. R., SPOKANE FALLS, WASHINGTON.

DOES not SCIENCE AND HEALTH teach the Divine Principle of Life, Truth, and Love which brings to us the realization of health, holiness and immortality, and the final annihilation of sin, sickness and death? But O, this revised edition is so wonderful! What other teacher or pastor can any Scientist think we need? —MRS. P. L. H., CEDAR RAPIDS, IOWA.

OUR Sunday School is improving very rapidly. A great interest is being manifested here in Christian Science. Several have given up their churches who have never studied Christian Science; but by being at our Sunday School, have become greatly interested.— L. C., PAOLA, KANSAS.

HEALING AND REPORTS OF CASES.

Extracts from a letter to Mary B. G. Eddy.

I RECEIVED a telegram from a city eighty-five miles distant, containing these two words, "Come to-morrow." I knew not who had a belief, or what the belief was, but this I did know that "God is All, and there is none beside Him."

It was a gentleman seventy-five years of age, who was, to mortal sense, dying. They knew when the telegram reached its destination, he brightened up, and when I arrived there he was all right: had just come in from the barn.

I could but feel grateful to *you* and our dear Father for such a demonstration of Truth. To *you*, because you led us to the "Fountain," and placed the cup in our hands and told us to drink.

I speak of this case because of the indefiniteness, to mortal sense, of the despatch.— V. J. C.

A FRIEND called one day with her arm in bandages, and in a sling. She began to tell of the accident that caused a dislocated wrist. The physician advised great care, and said she must not attempt to use it for six weeks, as on account of her age it would be long in healing. All of which I vigorously denied. My mother was visiting me at the time, and said, "If Christian Science can do such things, why don't you heal her?" I asked her if she wished the healing and she replied in the affirmative. We went into the parlor, and I told her to remove her bandages. Her arm had become so helpless that she could not lift it to tie her bonnet strings, could not even hold her comb. As we talked of Christian Science, I noticed that, unconsciously, she had begun to move her hand and arm. As we went on talking of heavenly things, I felt that she was healed, and said, "I believe you can now go in to Mother, wave your hand above your head, and say, hurrah!" She did it and we were all very happy. This was Monday about 5 P. M. On Wednesday morning, I called upon her and found she had been waiting a long time for a man to put up her coal stove. It was cold, so I told her if she would help me, I felt sure we could put it up. Her fears were soon dispelled, and we put up the heavy coal stove together, she using her hand and arm as well as I could mine. When it was complete, the stove was found to be too near the wall to get the pipe in. We

simply took hold of the zinc to pull it in place, and as I declared the supremacy of Mind, we pulled it as easily as if it was a chair.

One afternoon about four o'clock, while out on Dispensary work, I stopped abruptly, and felt called to go, at once, into a little tumble-down house on the corner. The door was open, and I saw four little children eating a miserable meal in a dirty kitchen. I asked "Where is your mother?" They replied "She's hurt." I asked them to take me to her. On entering the bedroom I found a neighbor attending a half stupefied, groaning woman. The neighbor told me that the woman had been thrown from a wagon the night before. The physician who was called said she had internal injuries, and ordered whiskey for her. He said several ribs were broken and pressed upon the lungs; she could not sit up, sleep, disrobe, or move without intense suffering, every breath brought a groan; the people were poor, and the physician failed to return in the morning as he had promised. I dismissed the neighbor and in a few minutes the woman breathed easily, and sat up. I then asked her if she wished me to help her, she replied "I will die if I don't get help soon, do anything you can for me." I treated her, and she slept an hour after I had gone, when she awoke she got up and sat in a chair. She slept all that night, and when I called in the morning she was up and dressed, but with her hair hanging down her back. She said she could not lift her arms. After the treatment, she dressed her hair, and after the fourth treatment, she returned to her work as a laundress.

Before I was healed of many infirmities, of twenty years standing, my eyesight began to fail me, in belief. I have been able to demonstrate over this seeming, in a great degree. After I began to write the Bible lessons, I was obliged to write, many times, through the entire evening. At first, I felt that there was an unusual strain on my eyes; but I have been able to demonstrate over that lie; and after four months I see better than at the beginning of these months.

I have played the piano since a young girl; but have always been confined to my music. About five years ago, I noticed my eyes were slow to recognize the notes. Sharps and accidentals were often confusing, as I did not instantly perceive their difference, especially by lamp-light. That error, in belief, I have also demonstrated over. Some days I am obliged to use my eyes in reading, writing, practising, and sewing from nine o'clock

in the morning, till the same hour in the evening, and often much later. Surely, God *is* Love.—MRS. J. W.

I TAKE great comfort in reading SCIENCE AND HEALTH, and will cling firmly to the light I have, knowing more will be given me. While in Salt Lake City I met a lady at the hotel who had been an invalid all her life. I talked with her about Christian Science, and loaned her SCIENCE AND HEALTH, together with the JOURNALS I had with me. She had become very much discouraged, having lost all faith in doctors and medicine, and did not know where to turn next. She became very much absorbed in the Book, feeling she had found salvation. She at once laid aside the glasses she was wearing, and reads readily without them. She and her husband have accepted this Truth beautifully.— MRS. G. A. G., OGDEN, UTAH.

I AM so thankful for the light that illumines the BIBLE through SCIENCE AND HEALTH. I have been a church member for more than thirty years, and tried to live a Christian life, but the light seemed very dim. Thanks be to God for the one who solved the problem of Christian Science for us, and whose understanding of the Bible released so many, like myself, from the darkness of doubts and fears.

Many years of invalidism destroyed my faith in the medical fraternity and their drugs. Life lost all its charms for me, and I wanted to die. In this condition I found my way to Christian Science, and was healed of my numerous infirmities. I found that Truth demands *trust*, and if I fail to demonstrate this Truth, the fault is *entirely in myself*. I am daily seeking more light.— N. J. S., NILES, O.

Extract from a private letter.

WHAT a glorious day this has been. I had some errands this morning that took me out, and to the Dispensary. As I walked very fast, the *joy* of *freedom* came to me and I felt like telling it to all. I had not been in the Dispensary ten minutes, when a telegram brought me news that a former patient was *stricken unconscious*. The husband wired at once for help (a beautiful demonstration, for *him*, being left alone to decide what kind of help to call).

I have not heard from them since, but I *know none* of *God's Ideas* can be "*paralyzed*" by Error, and I'm sure she is in her right mind now, and it is like her, to be giving thanks.

QUESTIONS AND ANSWERS.

I CANNOT see clearly why a Christian Scientist can charge for healing the sick bodily, or mentally. The parable of the kingdom of heaven is likened unto a man that went out in the morning to hire laborers into his vineyard, and agreed with them for a penny a day. He sent others at different times, and at the eleventh hour he sent others. In the evening they received every man a penny, which caused great dissatisfaction. Why did not these men pay themselves from the fruit of the vine, instead of looking to the one who sent them.

In other words, is not the earth a vineyard? Why do Scientists, or ministers take tribute, or demand it of the people if they are called, or ordained of God to heal, teach or preach? Why not look to Him for pay? Is he not abundantly able to provide? Are the loaves and fishes all eaten? Many say, "But people will not appreciate what is done for them, unless they pay a small compensation." In John 21st chapter, 22d. verse is this: "Ye cannot serve God and mammon;" nor do I think it right to sell God's gifts to man for filthy lucre. Are there none now like Demetrius, who, finding their hopes of gain going through the light of Christian Science, would willingly pay money for the power of healing?

Again I refer you to the 34th chapter Ezekiel 2-8., W. B.

If you will turn to SERIES, Vol. 1, No. 1, page 2, lines 13 to 36 inclusive, you will find the answer to your questions.

ALTHOUGH I am a new subscriber for the CHRISTIAN SCIENCE JOURNAL, I am by no means a new reader of its pages, as for the past two years it has been of much help to me in the understanding of the Divine cleansing from all sin. Each page gives me new and inspiring thought, especially the "Children's Department," which, to me, is most helpful, for it gives me a clearer understanding of *how* to become as a little child, in order to enter into all Harmony: and of what vital importance it is to rear children under the influence of Divine thought. Truly the love of God "passeth human knowledge." Will you kindly make clear to me the meaning of the 12th verse of the 4th ch. Hebrews?

The difference between Soul and Spirit I find hard to comprehend.—I. B. L.

Study SCIENCE AND HEALTH, new edition, pages 450 and 451.

WILL you please explain through your pages, two questions. If God knows nothing of the evil or error of the mortal mind, why did he send his Son to redeem the world or to teach them there was a higher power than to worship idols, and please explain what are the twelve manner of fruits on the tree of knowledge?— S. A. D., COTTONWOOD FALLS, KANSAS.

Read UNITY OF GOOD by Mary B. G. Eddy, page 74, chapter entitled "The Saviour's Mission."

EDITOR'S NOTE BOOK.

Individuality.

In the unfolding of thought, gained by striving to reach a higher glimpse of Life, that can only be obtained through demonstration, we are lifted into a greater sense of individual freedom, which is indeed our inheritance. In order to solve this problem of life, we first take the responsibility of a position for Truth and learn through experience, ofttimes through patient waiting, that the *work is already done*, and we have just grown to this understanding, and have gained what? Dominion over our enemy — some sense of selfishness; and this jot less of selfishness is an unfolding of one jot more of Love.

We see great developments in the responses to the call for JOURNAL matter. Many of the best articles appearing are from students' students, and from those who have never had the privilege of lessons, but have worked from their individual study of SCIENCE AND HEALTH, and from their limited advantages have given such as they have wrought out. These beautiful experiences have not only lifted the burden from the patient and younger students, but have also strengthened the advanced student. Why do we hail with joy an article from the pen of our Leader? is it not the love back of the words that touches and rests us?

In the manuscript of some there is plagiarism from SCIENCE AND HEALTH, which is severely criticised, and justly so, by readers of the JOURNAL. To write from idealism, or a belief in good, can only produce the husks of human theories. To plagiarize from SCIENCE AND HEALTH is well expressed by Landor: "Ambition is but avarice on stilts, and masked." These plagiarists need to find their feet and come down to "rock bottom." In order to do this, they must throw aside their stilts, "fling ambition to the winds," pick up their discarded individuality and *be genuine*. We are none of us void of originality, and are daily learning, through SCIENCE AND HEALTH, how to bring it out in the right way. This unfolds new beauties, Why? because we have unlocked our treasure house, and have given a ray of light that will gladden and uplift the human consciousness, which must ever be active for good, or we will lose "that which we seem to have."

True experience is scientific demonstration of our perception of Divine Principle, as taught through SCIENCE AND HEALTH. You and I have every step of the way to walk: no one can take a step for us, for it is the possession of *our* inheritance that makes us free. Not one step of another's can we claim, for Divine Love does not take from one to bestow upon another, but giveth to each child according to his obedience. Shall we not strive to overcome the error which prevents our demonstration? We are as yet but children in understanding, and in no way can we explain either the Bible or SCIENCE AND HEALTH, *only* in the degree we demonstrate their teachings.

Organization.

FROM the west comes a question in regard to organization. I advise you by all means to organize Churches. You have just the same right to obtain a charter from the State as any denomination. We have a name and a church to establish on the sure foundation of Truth and Love, and if this is written in our hearts it will be made manifest. Organize Sabbath Schools. *Give the children a place.* They will teach you valuable lessons, and are the sweetest distributers of literature. This is an important part of the work, and must be, until the whole world hears and accepts this full salvation. Nearly fifteen thousand copies of the April JOURNAL have already gone out on their mission of Love.

Association Meeting.

THE session was opened by Mrs. Meeder. Reading from the Scriptures and SCIENCE AND HEALTH.

Sixty four members present. Many clear, strong statements of Christian Science, and experiences given.

Two members from New York added sixteen hundred dollars to the church fund making more than ten thousand dollars in money and pledges for the Church Building.

A sister from Allston told of sending a copy of the April JOURNAL, with the thought that Truth does its work, to one who was healed in Christian Science several years ago, but who had grown so lukewarm that when a physical claim obtained the mastery over her she employed physicians, who failed to bring about the desired result. When she received the JOURNAL she exclaimed,

"I will go back to Christian Science;" and while reading it, was delivered from the bondage that had held her a captive for many months.

The brother from Lawrence spoke, and the following is the substance of his remarks:

I have been quite impressed, of late, with the duty resting upon us, as Christian Scientists, in giving our support to the JOURNAL, by our contributions. A statement was made in a previous number, to this effect: that the record could not be complete without a report from every quarter.

We have been greatly encouraged during the past few months, by the increased interest manifested in our midst, due, in some measure we believe, to greater earnestness and activity on our part,— having, in a variety of ways been seeking for opportunities to spread more rapidly this glorious Truth. At the suggestion of our Teacher, in April number of JOURNAL, we immediately took action for the introduction of the Revised SCIENCE AND HEALTH in the public library of our city, also in an adjoining town, receiving from both places a just acknowledgment of our efforts. In addition to this, one of our students, who was formerly a resident of Tilton, N. H. (the early home of the author of this treasured volume), retaining a deep interest for that community, conceived the idea of placing a copy there.

She first wrote to ascertain if the gift would be acceptable, receiving in reply loving expressions of her favor, with, later on, hearty thanks from the librarian, in behalf of the "Association," for so choice an addition; stating by the same communication the interesting fact that the book had been engaged for several weeks in advance.

Another departure has been in the method of dispensing Christian Science literature more freely, without seeming to give offence; having placed in one of our railroad stations a box, designating upon the outside its contents, with an invitation upon the same to "Take one." In a few hours the box would be emptied, and, so far as could be seen, nothing was thrown away. We have been a little surprised at the rapidity with which the tracts have disappeared, but rejoice that the community accept so eagerly our proffered aid.

Every advanced step that we, as a body, have taken thus far has been most cordially received; and we see the applicability of Jesus' words, "The harvest truly is plenteous."

STILL are we saying, "Teach us how to pray?"
O teach us how to love! and then our prayer
Through other lives will find its upward way,
As plants together seek and find sweet life and air.

—*Lucy Larcom.*

PUBLISHER'S DEPARTMENT.

IN the BIBLE LESSON QUARTERLY, beginning with July 1st '91, references will be given from the revised SCIENCE AND HEALTH, or from and after the 50th edition; and in the "Expository Notes" the * indicates this edition, while the † indicates the old edition, or what was formerly called the new edition, including all beginning with the chapter on Physiology. Hereafter no references will be given to editions earlier than the last named.

AT a meeting of the Publication Committee held the 11th, it was voted to discontinue publishing the CHRISTIAN SCIENCE SERIES with the close of Vol. II or with the April '91 issues. A formal notification to this effect will be sent each present subscriber of the SERIES.

To encourage and enable fellow Scientists to do as much missionary work as they individually can, in the direction of bringing our JOURNAL before as many new readers as possible, we make the following liberal offer which applies to the APRIL '91 ISSUE ONLY:

50 copies and upwards *to one address*, postpaid, @ 5 c. per copy.

The above rate barely covering cost of printing, binding, mailing, postage etc., it of necessity *applies exclusively to orders of not less than fifty copies of the issue specified.* Hereby, workers are afforded what they have long sought, viz: opportunity extensively to circulate an excellent number, at a nominal sum entirely within reach of all. Our Churches, Dispensaries and Reading Rooms, therefore, should immediately order and distribute hundreds each,— thus jointly circulating an aggregate of thousands of copies beyond the many thousand copies already sent out.

VOL. VIII. CHRISTIAN SCIENCE JOURNAL, bound in cloth is now ready for delivery at $2.50 per copy, prepaid via express.

VOL. II. CHRISTIAN SCIENCE SERIES, in cloth, will be sent prepaid at $1.25 each, or where six or more copies are sent at one time and to one address, at $1.10 per copy, prepaid.

MANUSCRIPT sent to the JOURNAL without signature and address is not accepted.

In preparing articles for print, *write, with ink, only on one side of paper.*

All manuscript should be in this office by the fifth of each month.

Two new tracts are now ready for delivery — "Beauty of Christian Science," and "Practicability of Christian Science."

Both are most excellent for general distribution. See last cover page of the JOURNAL for prices.

PLEASE note changes made on inside first cover page of this JOURNAL.

ATTENTION is called to advertising page 18 for additional price list of publications sold by this SOCIETY.

MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing *Company.* There is no such concern in Boston. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail the JOURNALS by twenty-fifth of each month.

SCIENCE demands *order* and *method.* Will friends sending us subscriptions please bear this in mind and write plainly,

1st. The name and address of subscriber, giving street, or post office box, number,

2nd. When subscription is to begin — *month* and *year.*

3rd. Time subscription is to continue.

To do this will not be especially burdensome to any person, and will save *us* hours of *needless* clerical labor, and correspondence.

WILL persons living in localities where Chautauqua or other large educational, or religious assemblies are to convene this summer, please communicate with the Publisher regarding a plan to distribute CHRISTIAN SCIENCE LITERATURE at such meetings?

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. IX. JULY, 1891. No. 4.

COLLEGE ASSOCIATION.

Letter read at the meeting of the Mass. Metaphysical College Association, June 3, 1891.

TO THE MEMBERS OF THE CHRISTIAN SCIENTISTS' ASSOCIATION OF THE MASSACHUSETTS METAPHYSICAL COLLEGE.

Beloved Students: — You may, or you may not be looking to see me in my accustomed place with you. But this you must no longer expect.

When I retired from the field of labor, it was socially, publicly and finally, a departure from the routine of such material modes as society demands. Rumors are rumors, nothing more. I am still with you in the field of battle, taking forward marches, broader and higher views, and with the hope that you all will follow.

The eternal and Infinite, that has been brought to your earnest consideration, so grows upon my vision that I cannot feel justified to turn aside from contemplating them and the faith unfeigned, for one hour. When the eternal verities seem to you, as to me, and as they must sometime, — you will understand the necessity for my seclusion, and the fulfillment of divine order. "Wherefore come out from among them, and be ye separate, saith the Lord."

All our thoughts should be given to the divine demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of SCIENCE AND HEALTH, your Teacher and Guide.

I recommend that the June session of this honorable body, shall close your meetings for the summer. Also, that hereafter you hold three sessions annually, convening once in four months. Oftener is not requisite; and the members

coming from a distance will be accommodated by this arrangement. Yours affectionately,

MARY B. G. EDDY.

Reply to above letter, from the acting Secretary of the Association.

REV. MARY B. G. EDDY.

Dear Teacher and Leader:— It gives me pleasure to make known to you the joyful manner in which your message of love was received by your students this afternoon. Its spirit was felt by all present, for it gave eloquence to the tender expressions of love for you, — the Mother who gave us spiritual birth.

Glad recognition was also made of the gratitude we owe you, for your wise counsel, which, when followed, always leads to higher demonstrations of Christian Science. We realize that we shall not be separated by this action, but shall be united in a higher sense, and enter into closer communion with our Teacher on earth, and our Father in heaven.

Your loving student,

WM. B. JOHNSON,

for the Association.

GEMS FROM JOHN RUSKIN.

IT has been said — it ought always to be said, for it is true — that a better and more honorable offering is made to our Master in ministry to the poor, in extending the knowledge of His name, in the practice of the virtues by which that name is hallowed, than in material presents to His temple. Assuredly it is so: woe to all who think that any other kind or manner of offering may in any wise take the place of these! . . . The question is not between God's house and His poor: it is not between God's house and His Gospel. It is between God's house and ours. . . . God never forgets any work or labor of love; and whatever it may be of which the first and best proportions or powers have been presented to Him, he will multiply and increase sevenfold. . . . There's no music in a "rest," Katie, that I know of: but there's the making of music in it. And people are always missing that part of the life-melody; and scrambling on without counting — not that it's easy to count; but nothing on which so much depends ever *is* easy. People are always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude,— and the rarest too. . . . For patience lies at the root of all pleasures. . . . Hope herself ceases to be happiness, when Impatience companions her.

GOD IS LOVE.

A sermon preached in Chickering Hall by the pastor of the Church of Christ, Scientist, Boston.

God is Love. — 1 John iv. 8.

THREE short words: three little words, if considered only etymologically. They are so short, so simple that a little child, just exploring its way out into the world of talk, can easily repeat them, — can readily learn to spell them. Simple indeed they are, yet what marvelous depth, sweetness, brightness, life, truth, joy, and power are in them. Mild, yet powerful; gentle, but possessing a fullness, a majesty which makes them the most wonderful of words. When our finite thought takes in their completeness, their fullness, their compass and all-inclusiveness, it will be finite thought no more. But can finite thought grasp them? No, never! The most it can do is to begin with them, for when the finite sense has vanished, the divine consciousness will stand, fully understanding the infinite magnitude of these words: for then all speech will be but multitudinous expressions of the one thought, "God is Love, and Love is God." Love will be All in all.

Before drawing out the lesson these words have for us, it will not be amiss to call attention to the fact that humanity is beginning to awaken to its need, its hunger for Love. Witness the sermons and utterances which pour in from a thousand sources, all attesting this one thing. Why, our age is beginning to become *irenic* instead of *polemic:* I say *beginning*, for it has not advanced far along this line; for when it does advance in the heavenly way, how it must chemicalize. It must unlearn all it has learned. It will learn that its sense of Love is not Love at all. A new creation will begin at this initial point, for it will then be seen that Love is not a thing of the carnal senses at all.

Beginning at this point, let it be sharply observed that the proper exposition, or unfolding of these sweet, mystic words

— "God is Love" — belongs to Christian Science, and to Christian Science alone. I say this in no spirit of boasting or vain glory, but simply because the budding, dawning experience of Truth reveals it so to all of us who are in this new and living way. .Christian Science alone explains these words, and only those who are willing to listen to Christian Science can hope to attain to their glorious realization; for is it not a fundamental article of Christian Science that God, the Infinite, is impersonal, and manifests Himself only in impersonal modes and forms of action? "He is Life, and in Him is no darkness at all." "He is Truth; He is Substance; He is All in all, for beside Him and His ideas there can be nothing at all."

These words — "God is Love" — afford a capital, a beautiful illustration of the truth of the foregoing statements. I wish to call close, even critical attention to them. You will notice that John does not say that God loves *you* or *me* or *him* or anybody or anything at all, which runs in the line of our popular apprehensions of this subject, — apprehensions, by the way, which are the source of half of the world's misdoings. He flashes out on us, in star-like fashion, his grand comprehensive statement, — "God is Love."

But, you will inquire in some amazement, is not this the same as saying that God loves each of us, individually, in accord with our limited, human sense, which is the begetter of all our sin, misery, sickness and death? I answer, No, it is not! It is as widely apart from it as heaven is from earth.

I wish, if it be possible, my hearers, to show you that John's simple, yet magnificent statement, "God is Love," is not at all in line with our popular misapprehension that God loves us in the sense we usually suppose Him to do.

I ought to say at this juncture, that in an infinitely higher, purer, sweeter sense than we can conceive of, God does love us, one and all; but we do violence to that lofty sense of it when we allow ourselves to make use of our common modes of saying it. The trouble is not so much with the fact, as with our sensual anthropomorphic way of uttering it. We would do well not

to make use of it till we can rise high enough to learn in what high sense God really does love us, *one and all.*

A few familiar and concrete examples will serve to bring out my meaning the more forcibly. Thus, we often make use, in our common, every-day speech, of such expressions as these: "I love my child dearly;" "My brother, or my sister, is very dear to me;" "I have a strong affection for my wife, or my mother;" and we all know how we begin and close the customary correspondence, when absent from them, as "dear brother," and "yours affectionately."

Have you never spoken in this way: "John is my favorite brother;" "Mary, or Susan, is a favorite sister, or cousin?" And in many an ideal home there has been a sense of wounded smart, kept hidden, it may be, from prying eyes, because some one member of the family was more esteemed and loved than the others. No matter whether real or imaginary, or whether we be conscious of it, or not, it is so common as to be the rule and not the exception. To what does this testify — what does it really mean? You may never have bestowed much thought upon this phase of human life, but I ask you to analyze it closely, for when you have done so in the spiritual light of a testing or judgment-day experience, will you not detect a fearfully selfish and worldly sense of "mine and thine" in it? Will you not see that all your little world would center right in and around that one darling object? He or she, i. e., the loved, idolized brother, sister, wife, mother or friend is all the world to you! and how you desire that you shall be all the world to him or her. Little world, did I say? Yes indeed, it is painfully small, narrow and bitter. What a fearful perversity of meaning clings around those hateful words, *idol* and *idolatry:* in how many orthodox homes they are enshrined.

My hearers, when you have gone clear through with this analysis or investigation you discover that in reality it means precisely this: that while you have no wish to be cruel or heartless, yet they are not in your little world. You hardly think of loving them; then, *practically*, so far as you are concerned, they must find love and lovers elsewhere.

Thus if your mother, or your sister, gets crushed in the railroad accident, or blown up with the steamboat, you mourn bitterly; the joy and light of many days have gone out of your household. But how about the countless mothers, brothers and sisters who are daily being crushed and maimed? Can you not see that society, as it exists on this plane of belief, is *organized selfishness?* I have not time to follow out the modes and manifestations of it.

In the golden light of our text, we learn that "God is Love." But surely, God loves in no such partial, human sense as this we have just seen. If, now, we want a comparison that shall help us, — and we have to make use of comparisons, — I would say that God loves in something the same way as the sun shines.

When yonder brilliant orb of day came up out of the sea this morning, and burst in soft radiance over our lower world, enveloped in darkness, how did it shine? Was there a sense of discrimination in it? Did it go round to the tall mansion on Beacon hill and pour down resplendent bars of light and warmth on that; withdrawing, at the same time, something of its brilliancy and sweetness from the hovel of the poor outcast, down in the purlieus of the great city? Does the sun hunt out, in our human fashion, the cedar of Lebanon, the stately oak tree, and the rose bush, while it daintily turns away from the lowly and bent sapling, or haughtily withdraws its rays from the poor garden-weed your scorn will pull up to-morrow? O, no! the glorious sun shines because of the joy there is in shining; the joy *also* of shining on all.

So Love pours out love on all, because it is Love. Love, real, spiritual love, and there is no other, can no more discriminate, than sunshine can discriminate. Were God to love in any other way, He would cease to be God.

But, do you say we are *not* to love in this beautiful way; that here, in this world, it is impossible? Indeed! Are we, then, not made in God's image? Surely it ought not to be wrong to be like God. And so if our finite sense tells us, as it does, that all this divine beauty and love are made for

some other sphere of existence, the sooner we rise in rebellion against such a state of things, the better for our peace and growth.

Our enemies sometime say of us, in scorn, we are trying to obliterate, banish all human distinctions. No, we are not! or, rather, if we do have that high aim continually before our eyes, we expect to realize it easily, naturally, and not by overturning existing institutions. We are not iconoclasts, in the ordinary sense of that word, i. e., mere image breakers. We would not supplant until we can build and restore a better, diviner order of things. Certainly we ask for nothing that is unreasonable; nothing that is out of line with *real* progress. And so, when we say we can and ought to love in this supreme and impersonal sense, — do not, I beg of you, misunderstand me, — do not think I am teaching that we should be unmindful of existing ties and relations; that we should love the mother, or wife, or child less, but only that by gaining this higher sense of impersonality, we begin to love them now as they should be loved.

But, let us advance a step in our thought. Notice, in the next place, that with God, or Love, there is not an iota of our human *self*-consciousness manifested in its expression. I ask you to notice with care the way I stated this fact: I did not say *consciousness*, but *self*-consciousness. Since God is all there is, and since He is all holiness and purity, all consciousness must be expressed in Him. But *self*-consciousness, which is found in a personal sense of that consciousness, is utterly wanting, — by which I mean that sense of it which admits of states and degrees of condition.

Here, again, familiar and pat illustrations step in to assist us. You say, quite often — do you not? — that you are conscious of loving your brother, let us suppose, or some friend; but have you ever thought what that statement really implies? Do you not clearly perceive that there is a time element in it, which admits of degrees of comparison? You find, on looking into the matter, that you did not have quite the same feeling toward him yesterday that you do now; and you are conscious you may not feel quite the same

toward him to-morrow. He did something, or you did something, it matters not which, so far as the principle is concerned, that interposed a barrier between you,—a strained relationship, as it were, — and so you cannot help being conscious of your feeling of love, or lack of it.

Or, to illustrate by another example: On a bitter, cold day, thoroughly chilled through, if the senses are to be trusted, you enter a warm room, heated by a furnace, and you at once exclaim, "How grateful is this sense of warmth!" So much so is this the case, that you become conscious of it. Imagine, however, you had always lived in a summer temperature,— of 70° fahrenheit, we will say, such as many of the islands nearer the equator are supposed to possess, — could you then be conscious of this changed or altered sensation?

In like manner, our consciousness of love or hate, hope or fear, joy or sorrow, are owing to imperfect and *sensual* states of these emotions. They do not, they cannot exist in a purely spiritual realm. Certainly, no man would dare to intimate that God, who is Love, changeless Love, ever felt this personal *self*-consciousness of love toward any being or thing He has made. No! not for the millionth part of an instant could He feel it, or He would cease to be God! were this possible, it would pluck Him from His throne.

> "It would be the rift within the lute
> That made all the music mute."

I certainly shall not attempt to say what the divine Consciousness is. Mortal mind cannot comprehend it. Undoubtedly there may be, nay, must be infinite modes and manifestations in its expressions; but surely, our human sense of change cannot be in it, or God is not God, nor is love Love.

A third fact is that our human sense of *will* does not find expression in the changeless manifestations of divine Love. I may will, may I not, to love a man — my neighbor, for instance. Does not this imply the power or the disposition to will that to-morrow I will not love him? Here, it seems to me, is the fatal defect in Calvinism. It has invested God

with personal qualities, just such as are expressed in our human modes of love and hate.

Calvinism, no doubt, has had its uses, in human history, in creating among debased peoples and nations a respect for law, authority and order; but it is simply human. It does nothing to explain and magnify in our hearts the infinitely higher sense of that Love which is of God.

You may ask, is God, then, to be conceived of as a Being with no will? Assuredly not! But the divine will is utterly unlike our human sense of will. The divine manifestations of God's will are not subject to the ebb and flow of caprice and passion, as ours are.

There is another point which can not, must not be omitted. Love is, must be, Omnipotent, since that is God, and "God is Love."

I cannot stay to discuss this head of my discourse as freely as I could wish to do; but one or two beautiful thoughts are suggested by it, which I cannot omit to call attention to. One is, that its very stillness, or quietness makes it all-powerful. The Psalmist says: "Thy gentleness hath made me great." What is this statement of David's but a consciousness that all really great things are gentle, quiet and unostentatious.

We have analogies in abundance, in what our human sense calls the material world, which help to enforce this fact. Look up and behold yon glittering host of stars marshalled in their vast orbits, and moving on with inconceivable swiftness. Yet how still, how noiselessly they advance, and have been advancing on their heavenly way, through all the ages.

What a contrast to the rattle and roar of our mills, factories, cars, wagons and carts. Why, a baby's carriage, trundled over the pavement, makes more bustle, a hundred-thousand times, than all yon starry host have made in all the million ages since they came forth from the voiceless stillness of the Infinite Mind.

The chemist tells us that there is sufficient power residing in a single acre of grass, which we so heedlessly tread upon, to drive all the mills and steam-cars on the globe, could it be harnessed to the piston rod of the steam engine. Yet

who of us ever dreamed of this mighty force! Why, a baby's fist can pull it up by the roots, and play with it at will.

And then this mighty force, so mysterious, which is beginning to supplant steam, i. e., electricity. You cannot see it, or taste it; you cannot cut it with a knife, or analyze it; yet what tireless, undreamed of power lies coiled up in this force, *as it appears to the human senses.*

Mind you, I am not calling these things real or enduring forces, for in Science we learn that they are not. I employ them here simply as admirable illustrations of the truth of my statement regarding the unmeasured power there is in Love, the *only* power there is, when seen and realized from the Spiritual side of the universe.

But notice one more point under this head. What will become of hate, fear, jealousy at last? They seem great forces to us. Men feel them, are swayed by them; yet, when our sinful consciousness of them disappears, how puny and insignificant they will appear. What, also, will become of the commonly held doctrine of retribution? I can easily see how, to men under the thraldom of conscience, this dread dogma of endless retribution, or torment, is a logical sequence to their faiths. I have refrained from touching upon it, since humanity, hitherto, has not been ready for it, if it is even yet ready.

To a sensual, material man or woman hell seems as a police force, which it will not do to disturb, lest society be harmed and damaged by it. But when you come up into the light of the eternal day, and begin to get a realizing sense of the omnipotence of Love, you will, you must see that all these shadows of the night — your dark dogma of retribution included — will flee away. How can Love be *omnipotent* and *omnipresent* if there be some subterranean pit where hate, arrogance, malice, lust and passion are perpetual forces?

Before closing, two or three practical applications of this boundless theme must be touched upon.

I am not without the fear that some minds, still under the dominion of the senses, will object to the view here presented,

that it makes love to be tame and insipid, and God a being without force or character. What more insipid, to our human sense, than a man who has not strong likes and dislikes; who cannot be a good friend, and a good hater also. But we must learn that by the rule of *reversion* we gain the truth of Being. Mortal mind makes its gods like itself, and we must unlearn all we have learned here.

Love tame, insipid, jejune? Yes, to mortal sense it is. And nothing is more noticeable in the current speech of our age than that earnest and thoughtful men seldom make use of the word love. They even seem to have a dislike for it. Nor should it seem strange that this is so, when one reflects how weak, effeminate are all our conceptions of love. No wonder sensible people turn from it with loathing when it becomes *womanish*, instead of divinely womanly and manly, as it surely is.

Nothing is clearer than that our human conceptions, our figures of speech, must give place to a vision of Love from the upper world, ere the word Love will become a power in all our lives. And when that vision does dawn on us, the word Love will be vested with new glories and wonders of grace. Then will it be seen that it is massive, stalwart and transcendently beautiful.

A second application is that we must not renounce the better modes and expressions of our finite and human sense, or relationships of love, till we can come into the higher ones. In gaining an impersonal sense of love, I am not to cease to love my brother or my friend any the less, but more. They are never to become less to me because I can rise high enough to see them as they really are, one with all others, in the true sense of *Being*, as God's children. And, friends, 't might be better not to talk of this sense of impersonality so much in stilted, set phrase of current Christian Science conversation; but to *grow* daily and hourly into the inner consciousness of its reality. But most important of all is the fact that we are to express this sense of Love in *practical ways*. As He is, so are we in our inner-most being. So are we here and now. Love saves from all sin, from all sick-

ness, and, *fully, completely* realized, will deliver from death. Here is the secret of Christian Science healing: it is to be found no where else.

Let me specially commend what is said in SCIENCE AND HEALTH, revised edition, pages 361 to 366, particularly the two last paragraphs on page 363, and the first two on page 364. I do not need to quote them; they carry their own deep lesson with them.

If Love becomes the real law of our being, we cannot help healing others of their maladies, both of mind and body. Better than all, we shall gradually rise into that higher realm where our finite sense of love will fade out, so that it can be truthfully said of us, not that we love this or that friend, but that *our nature is Love itself.* Surely, nothing less than this will suffice, for are we not, *do* we not reflect God? And if "God is Love," can His immortal reflection, the glorified man, be any less than Love in its perfect, eternal reflection?

"Resisted the Will of God."

Trial of a Wealthy Baptist for Putting a Lightning Rod on His House.

AMERICUS, Ga., May 4. — J. J. Dukes, a wealthy planter of this county, is on trial charged with resisting the will of God. Mr. Dukes' plantation adjoins the old Andersonville stockade. He is a member of the hardshell Baptist church. Two months ago he began the erection of a $10,000 house, which he finished by the erection of a lightning rod over it. His co-workers in the church viewed with alarm this heretical performance, and besought him to remove the offending rod. The whole congregation, headed by the pastor, called upon him one night last week and labored to convince him that he should not resist the will of God by a vain device to keep off such electric bolts as he might send that way. Failing to move Mr. Dukes, charges were preferred against him of having resisted the divine will, and the trial is now in progress.

UPLIFTED.

"And I, if I be lifted up."

CLARA F. EASTLAND.

I USED to walk in the valley, tho' sometimes raising my eyes
To the light that glowed on the hill-top and hung in the azure skies.
Now I *live* on the mountain; and, watching the shadows below,
Reach downward to help the care-worn whose footsteps are weary and slow.

Sometimes I only can beckon those who are looking to see
The light from the "Unseen City," over the unknown sea.
Others half in the darkness, groping slowly along,
To speak to their heart I get nearer, by singing a jubilant song.

Some are deep in the valley — shadows fall thickly around;
They see not, they hear not — to help them, who hath the wisdom profound?
Desire only can reach them, *Love* lift them up when they fall;
Trust then, the Infinite Wisdom, the Father who careth for all.

Some are traveling upward, nearer the Truth than they know;
Scattering seeds in the vineyard, gathering fruit as they go.
Many are calling to watchmen, "'What of the night?' Can you see
Light from the day that is breaking — and dawneth the light for me?"

Some must *wait* for the harvest — the seed is out of sight;
And fruitage cometh only after life's feverish fight.
Yet sowing seed in the vineyard, not one shall fall to the ground
Unseen by the Heavenly Father, in whom all fullness is found.

Only a thought in passing — a smile, or encouraging word,
Has lifted many a burden, no other gift could have stirred.
Then "flee as a bird to your mountain," *but pity the toilers below,*
And singing a song triumphant, just help them on as you go.

"'TAKING up one's cross' does not at all mean having ovations at dinner parties, and being put over everybody else's head. It means simply that you are to go the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can; without making faces, or calling people to come and look at you. Above all, you are neither to load, nor unload, yourself; nor cut your cross to your own liking. Some people think it would be better for them to have it large; and many, that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental, and made of the best ebony. But all that you have really to do is to keep your back as straight as you can; and not think about what is upon it — above all, not to boast of what is upon it. The real and essential meaning of 'virtue' is in that straightness of back. . . . God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly 'our Father's business.' He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough, and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may alway be sure, whatever we are doing, that we cannot be pleasing Him, if we are not happy ourselves."— JOHN RUSKIN.

THE JOY OF CHRISTIAN SCIENCE.

D. M. M.

WHAT happy people Christian Scientists are. They carry bright happy faces all the time. No congregated class of persons will present any more joyful countenances than a body of Scientists. It was so lovely to note just that one item in our National Association last Spring.

In the fruits of the Spirit joy is the second one mentioned. The world, as we find it, is scrambling and struggling after wealth and happiness, and in most cases the wealth is sought as a means to happiness. Do we not find in Truth that happiness is replaced by joy? Paul tells us to "rejoice always." That used to seem impossible before we caught the tones of Christian Science, but now we know we cannot get out of joy, because it is in Being; and intruding thoughts that claim other than joy can be, yes ought, and must be dismissed and banished.

Not long ago I had an experience which may help others. While Christian Science meant everything to me, it seemed such hard work to live up to its requirements. I *almost* wished, at times, I had never heard of it. I could not go back, and I dreaded to press on, for I saw nothing ahead but sacrifices, toils and drudgery. The *joy* of Science I lost completely, and I struggled on with lagging feet. But one day I visited my old place of residence, and called on several former friends who will not accept Christian Science, and are still groping. It taught me the lesson I needed, and I returned home to my work, with my heart uplifted in joy and gratitude to the Giver of all Good, for my deliverance from the old living.

Next, I began to think out the way of this temptation that I might forestall it for the future, and this is how it seemed to creep in: As we live Christian Science, our thoughts become uplifted, and we have a higher sense of the demands of Truth: so high that our small achievements and demonstrations, compared to what they ought to be, bring a sense of depression and discouragement. So Error, always on hand to trip us if it can find a crevice, pushes

in to goad us on, till this choice blessing of Christian Science, which has come to give us joy, and make us triumphant as we walk through this plane of experience and consciousness, seems to bring its opposite, a sense of oppression, anxiety and striving to live up to its demands, until we lose our sense of God and our unity with Him. Then of course error seems to become a reality.

There is no striving in God, and there should be none with us. It is a thought we often need to recall, that just the place we are in, is the one where God would have us. There is a demonstration out of self to be accomplished, a lesson to be learned, and *one which we need*, else we would not be in it.

If the way seems beset and hedged, perhaps we have not learned to *rest* upon Divine Principle, knowing with assurance that He is correcting and governing the event. Perhaps we need to learn better how to turn to the living God for help and enlightenment, instead of our fellow man, for Divine Intelligence can inform us. Perhaps "self-will, self-justification or self-love" is standing in the way, and beclouding the reflection of God's "omni-action" right here, and almost every time the hindrance can be placed under the head of *one* of that trio, if not *all*. Pride of opinion is another subtle error. "I'm doing the best I can" is a capital claim to defraud us of the blessing of destroying error and self. But more subtle than any other, I have recently found the lurking claim of seeking my own pleasure and *self*-satisfaction. It has hidden itself in *duties*, sacrifices, in toils and deprivations, and I know not what, while I was all the time thinking I was doing it for the Truth. Oh how different from the sweet love of Jesus who pleased not himself, but whose great heart of love overflowed with such deep sympathy and yearning for all humanity, that not a trace of self-thought could be detected.

Dear fellow-workers, if ever we needed to place ourselves under the strict scrutiny of Spirit and Love, examine and lay bare our motives and acts, it is at the present hour. We are surely called to go higher, do better and more thorough healing, not only in the beliefs of sickness, but in the every day acts of living. Called to realize the joy of a conscious "life hidden with Christ in God," where we may *know* what it means to talk with God, "as a man talks with his friend face to face." This will bring out the joy of Life, and make it so attractive that God's other children will eagerly long to know *what* Christian Science is.

THE TRUE BIRTHRIGHT

X.

ESAU bartered his birthright for a mess of pottage. For a temporary gratification of sense he sacrificed what? His rights as the son of his father. How true a picture (in sense) is this of the position of the misguided and sense controlled mortal, not only of the time of Esau but of all time; for through the pleasures and beliefs of personal sense is the spiritual sonship of man lost sight of, and in this way only; for as the unreality of these claims are revealed by Christian Science, we see the birthright restored.

How petty and pitiful to us appears the equivalent that was received by the unwise Esau; no less so than that which sense is ever offering to supplant Spirit.

To Eve the first disobedience appeared slight, but it sank a world in woe, from which only Divine agency, or interposition could release it. As the surrendering of the Spiritual to the material has brought these woes and burdens, the reversal of that position must be taken in order to lift this weight.

Jesus showed and taught the way, but ears were dull to hear, and eyes dim to see it. Another disclosure, or revelation of Truth must needs be made, that it might be more plainly seen for what a wholly worthless mess the Divine birthright had been exchanged; the dream of mortal sense the price received for an endlessly blissful existence; God-given dominion and freedom from all grief, care, suffering and death. The nightmare of mortal existence in return for the joys and harmony of a heaven, which, in its glory is beyond all human or finite conception.

Listen to the joyful message expressed by Divine Science: "The glad tidings of great joy."—A lifting of the cloud of sense; a dissipation of the false evidences of mortal sense against the Truth, and what does man lose? Nothing. But his gain is Infinite, the true Father and Mother God, and his own Spiritual home or existence is revealed to his conscious-

ness hitherto darkened by the claims of materiality, and a false sense of God (Good).

Ever when the Spiritual is sacrificed for the material, the same scene is re-enacted. Esau has again parted with his real possession for a seeming one. At the suggestion of error or the whispering of the serpent, he sees, or believes he sees good in evil, and yielding, turns from the true to the false. Separate the evil from the individuality of man and it ceases to be, even in belief, and sinks under the curse of its own nothingness, "Dust to dust." But let it attach itself to some individual in our thought, and it rears itself erect, takes on its false appearance of life, and begins its subtle and silent whisperings or suggestions; but detach it and it falls back again to dust, proving that evil has no life of its own, and its false appearance of life it steals.

Truly must the Christian Scientist forgive his enemies; The Lord's Prayer must be accepted thoroughly and entirely on that point, for a harsh thought held against any one, is an open door for the silent utterings of error. The heart must be laid bare and we must see only love for the neighbor therein, even although they may appear to have misused us.

We are seeking for the restoration of our birthright, of which the false sense of God, or Truth, has so long deprived us; for our Heavenly Father's mansion, our own true home and parentage in the Divine Mind; earnestly seeking spiritual things, tired of the food of husks which error has fed us upon, after all of its great promises and inducements of good, pleasure, and happiness in matter. Most earnest are our endeavors to retrace the wandering footsteps, willing, yea, glad to exchange the material mixture for our own true place again. And that is why that with head and heart, and all the aspirations of our nature we welcome and hail the coming of the Divine Mind, Christian Science, seeing in it salvation from the senses thraldom. We know this is true for it denies the claim of good in evil, of power, might, and reality in evil, and teaches us how to meet and overpower evil's false claims which would intercept our pathway from "sense to Soul."

HOME AND CHILDREN'S DEPARTMENT.

A LITTLE CHILD SHALL LEAD THEM.

I. P. H.

Oh, the unspeakable depths of Love; the wonder and glory of it; the purity of innocence; the tremendous power of its divine trust in infinite Goodness. Who that has been a faithful servant in Christian Science has never been tempted by the malicious claim of animal magnetism? that insidious and subtile seeming; that biggest and impotent *nothing*.

At one time in a city where I was, the claim of death in the band of Christian Science students had aroused the opposition element of the citizens to fever heat. A sister student had passed out of this mortal dream. I was unable to route the claim, but had stood by the death-scene till the last moment; and when calmness came to the mournful household I returned to my home. I had not been long alone in my own house, when a strange sensation of dizziness, and pains in the head took possession of me. As I tried to shake it off, I found myself unable to catch a clear realization of truth, and a feeling of weakness came over me, so that it was only through effort that I could sit upright in my chair. The only thought I seemed able to hold was "Omnipotent Love is here, and *does* care for me whether I can realize it or not." With this I seemed to hold at bay those strange sensations, so that I could not be quite overcome by them, but could realize no more. The struggle went on for hours, as it seemed. I felt as one in an encounter with a ferocious beast, and gradually weakening with the effort. Suddenly there came to me the thought, "Soon the children will be home from school." I felt that with them would come relief, and I waited, simply enduring. After a while the patter of little feet rushed through the basement and up the stairs, and two bright-eyed, rosy-faced little girls appeared at the door of my room, and cried out in astonishment, "Why mamma, where is the dinner? There is no fire, and the table is not cleared, nor the dishes washed from breakfast, what are you doing?" "I am not able to do anything," I replied feebly. At this a merry, ringing laugh burst from both their little lips, and the younger one coming close to my knees, peered curiously up

into my face, and said, "what a horrid, homely face you got mamma; I never saw you look so before."

The laughter of the children had struck a chord which roused me. I saw the utter folly of my condition; but the stinging pains still went through my head. I then told them where I had been and what had occurred; and that I had been unable to shake off the claim of a headache. "Oh is that all!" they said, "Why, we will treat you mamma, and clear the table, and you come down and get dinner, won't you?" Then away they scampered, and I heard a clatter of dishes, and merry voices and laughter for a few moments, then all was still; and in that stillness, like a cool, sweet breeze upon a burning, breathless day, a sense of sweetest rest stole over me; the pains lifted one by one, and "their place was found no more." The belief of weakness vanished. I was filled, overflowing with strength, energy and rejoicing; and above all, was uplifted as never before, with a consciousness of the Infinite Love which careth even for a sparrow's fall.

In the moment when the harmony and realization of Truth was present with me, I heard again the clatter of dishes, and two sweet voices bursting forth in the song, "When He cometh, when He cometh to make up his jewels," &c. I was healed! Was no longer conscious of a body, nor of the scenes through which I had passed. As if treading on air I went to prepare the dinner for the hungry little ones, and papa soon coming home. When I entered the room where the little ones, with sleeves tucked up and big aprons on, were hurrying till the faces were damp with perspiration, trying to "wash the dishes" quickly, both ran up to me, and, with happy looks, cried, "Oh, you look just like my mamma again," and pulling me down, covered my face with kisses. Then with softly, reverent tones said, "We knew Christ loved you and would show you what a silly mamma you were." No good dinner was ever prepared more quickly than that one. And no happier family drew closer together in divine love around the board that day than ours, while our hearts continually gave thanks.

In the evening I went again to the house from whence the mother had passed out. There I found a group of anxious Christian Science students who told me in what excitement the city had been all day, and that the arrest of the daughter of the diseased and myself had been threatened and planned, and might yet be executed. Thus was revealed to me the poisoned arrows

of malice which I had felt. But the breath of Love was still with me, and the calmed waters could not be troubled from the "Peace," Christ had proclaimed. I soothed the fears of the troubled Christian Science students, and passing to an inner room found the daughter of the house suffering under the malice, in even worse form than I had experienced. Knowing what was to be met, we soon put the foe to flight. Returning to my home, that night I took up the whole situation and handled it in Love. I remembered how I might have felt, and condemned, before my understanding had been opened, and felt no resentment toward the indignant citizens who fancied a worthy woman had been neglected and left to die for want of proper treatment. Love prevailed. The next day not a shade of malice came near the sorrowing household but many, feeling no attraction to Christian Science, came to express human sympathy and kindness to the bereaved ones (the highest tribute of which mortal mind was capable), and no further thought of arrest was voiced on the streets.

Following all this, a reaction of public sentiment was noticeable in regard to the Science. Many said, "these Christian Scientists express only the purest Christian sentiment; they should be let alone and respected." Others came inquiring in regard to Truth. But in that night of seeming trial, it was through the "little child" that God led the way to the dawn of a *new day* for me.

Two dear little children, whose Mother is just turning to Christian Science for help and enlightenment, are taking it as naturally and simply as can be. The mother wished to attend a Christian Science lecture the other evening, to be given in the adjoining town, but would have to omit putting the little folks to bed herself. They were very brave however, and wanted her to go. Soon after they were in their nests, the younger one felt a little homesick for mamma, and called to his Grandma.

The older one knew Grandma was reading and thought he would try to comfort his little brother, so he climbed into bed with him and said, "I began to tell him all about God, and God was with us if mamma was away, and in two or three minutes he went right to sleep." The Mother says he reads SCIENCE AND HEALTH, and often explains with perfect ease what has been puzzling her sorely.

He has a little task to do each morning in the garden. His Mother found him reading SCIENCE AND HEALTH at the time he should be out. When questioned he said, "I want to read SCIENCE AND HEALTH first, so I can do it without getting tired." He came home from his old Sunday School quite disturbed. "Mamma I don't want to go there to Sunday School any more. My teacher told us God sends sickness; Now Mamma, you *know He doesn't!*"

In his day-school he heard his teacher telling another that she was afraid she would have to have a surgeon. But this little man ran up to her with, "Oh, you don't want a surgeon! You want Christian Science, then you'll know you're right."—D. M. M.

OUR Sabbath School is growing fast. The children get the Christ-thought so beautifully. I asked my class about their demonstrations during the week, and one child answered: "I find so much in my own thoughts to destroy I have no time to do for others." Recognizing that purification of thought was the one thing needful.

One little one (whose parents are not Scientists), who had been in Sunday School but three Sundays, was on her way one Sabbath with her father and mother, who had not attended the Christian Science services before, when in belief, her tooth began to pain her. Her mother asked her if they should not go back and put some medicine in it. The little one said, "No, I am a Christian Scientist, I wont have any medicine!" and the claim was immediately destroyed.

One little boy overcame the fear of riding after a fractious colt by declaring, "God is good! God is good!"

Another child (four years old) fell down stairs. She picked herself up, declaring "God is Love." She said "It hurt a little, but I will try again."

My own children meet the claims of error wonderfully well, and seldom ask assistance in any emergency.

With the daily demonstrations that are going on about us, on every hand, and the purification of thought in the social atmosphere, who can doubt? "He shall cover thee with his feathers, and under his wings shalt thou trust: His truth shall be thy shield and buckler."—MRS. V. W.

ROBBIE.

CHRISTIAN Science had been referred to, and advocated, occasionally, at a dinner table where a father, having a little boy of five or six years, was really an inquirer, but outwardly was a mirthful opponent. He was subject to severe headaches, and had been invited to seek healing through Christian Science. Getting some idea of it, according to his own thought, by a few questions, he made it the subject of an occasional, goodnatured jest, that was not unkind, but rather in the nature of enlivening the conversation. In this, his principal charge was — in irony — that sickness was nothing but "*imagination.*" "If you only *think* you are well, you will be," etc. The boy's name is Robert. He is bright, and comprehends much beyond his years, and hears more that his elders say than is suspected, as children always do. One day, his mother, of whom he is uncommonly fond, came to the table complaining of headache. During a little pause in the complaint, the boy spoke up, with an earnest, half curious look, and said: "Mr. —— tell her it is *imagination.*" Under the circumstances, this caused a general laugh, as it was doubted if he knew the meaning of the word, and seemed therefore to be, merely, and unconsciously, reflecting his father's jests; but the little man was in earnest. A few days after, at breakfast, being quite hoarse, he said again, Mr. ——, "I have got cold: *tell me its imagination,*" in a tone of belief in the efficacy, and desire for such a procedure. He was told it would be done. At night, appearing better, his father laughingly said, —"He did not have any cold," to which the Scientist observed, "Well, your view is in accord with Robbie's request to tell him it was *imagination.*"

A few days later the boy was asking questions; in the answering of which, it was stated to him that if he would know and say to his thought of sickness of any kind, that it was nothing, in reality was "*imagination*" (to use the term he had learned of his father), it would make the sickness go away. He seemed to understand and to accept it, but he wanted his father's approval; so he turned, and asked, innocently: "Will it, papa?" His papa was a half believer, but not ready to own it; still he would not deny it, and was caught by this frank, simple, trusting question which he could not evade. Ah, these innocent children, they are "the windows of heaven," as has been well said, and we cannot look through them to the light beyond, without gaining a

truer sense of life that is real, unmixed with the harsh gratings of materiality, and hot, eager pursuit of gold; as if that could, by any possibility, be life, or be exchanged for any life giving elixir or substance.

THE annual meeting of the Lucas County Sunday School Union, was held in the Second Baptist Church, East Toledo, O., May 26 and 27. Among the many representatives present were three from the children's Sunday School of the Church of Christ, Scientist, Toledo. On the afternoon of the first day, one subject under discussion was, "How shall the teachers prepare the lessons?" The question was handled by the several delegates, and when it came to the Scientist, he told how he prepared *his* lessons, first writing out the references, then carefully studying them. Later on, some one asked the Scientist his idea of how Sunday School exercises should he conducted. He replied by telling how he conducted their school.

The next morning this Scientist was asked to lead the devotional exercises, showing the dawning respect felt for the "new idea" of Truth. This was a glorious opportunity to destroy the charge made against Scientists, that "they do not believe in prayer." It was an opportunity to bring these people into closer, silent communion with the "Principle of our being;" the lifting their thought above sense, to the protection and presence of Love; then to close the silence with the all-needful petition, the Lord's Prayer. How *we* have experienced the blessing of this prayer, in the silencing of error's clamoring, and the sweet sense of harmony; while our hearts glowed with love for our brother. Is it not the prayer of the Christian?

Under the head of "Reports from Schools," on the program, the Scientist gave a history of the Christian Science school, showing the beautiful growth in this demonstrable religion. In the proper time for talks from Superintendents, the Scientist gave illustrations of how the International Lessons were made practical, giving many answers the children had made to questions about how to get rid of sick thoughts, showing how readily they grasp this practical Christianity by reason of their purity, and how they are learning of the Christ-life through the teachings of Jesus. At first, the pastor of the church showed some antagonism, but at the close of the Scientist's talk, he arose and said the words had touched him to the quick, and that he was very

thankful to have heard them. He said his thought had been antagonistic, and he felt that he must make an apology. Said he had noticed that better people and better systems often stirred up feelings of strife in himself, he didn't know why, but guessed it must be "human nature." Two other ministers arose and spoke in favor of the Science. While the Scientist was talking, there was perfect stillness in the room. A beautiful tribute to Truth.

The teacher of the infant class told of the work and demonstrations among the little ones, how they are taught that in giving they receive; and that they plant the seed, but must leave the results to God.

The people who attended that Convention were fully convinced that *Christian Science is Christianity.*

OUR Sabbath School, though in its infancy, promises to be the instructive feature in the work. Quite a number of adults expressed a wish for a Bible class, but there seemed to be no teacher. As they remained after the morning service, SCIENCE AND HEALTH was handed them, as the Teacher. They formed the class at once. The book opened at Chapter XIV — Recapitulation. They began there, and read during each session of school.

Last Sabbath, one of the little ones, in the infant class, spoke the Truth very forcibly. The children had been learning a verse of a hymn. After saying it together several times, each one was asked, separately, to repeat the first two lines. One child hesitated, when a bright little boy, sitting by, quickly said, —"Go on, say it: God will help you." And the child did say it nicely.— E. A.

I ALWAYS look forward to the coming of the next month's JOURNAL with great pleasure, for I know it will contain a new thought of Love. Since I have been in Christian Science, I have learned to help myself a great deal, and mamma too. I go to school every day. Am thirteen years old. I love to go to Sunday School, but as the distance is very great, it is not always convenient. I am delighted to know that the children can have the privilege of helping build that beautiful Church, which was spoken of in the last JOURNAL.— G. G. J.

OPEN LETTERS.

Extracts from letters to Rev. M. B. G. Eddy.

WHILE on a trip through Mexico, I met a woman who told me that while she did not believe in Christian Science, she had bought SCIENCE AND HEALTH while on her way from Wisconsin (her home). When she reached M—, she met a minister from the North, whom the M.D—'s had sent there because of consumption. They had given him two months to live. She gave him SCIENCE AND HEALTH, and while doing so, she felt "it was all absurd." The man read it, and was healed *immediately*. Was not this a beautiful demonstration of the power of Truth, and good evidence that SCIENCE AND HEALTH is the "Word of God?"

I feel that I must also tell you how beyond description is the joy I have received from reading your new revision of SCIENCE AND HEALTH. While traveling in the cars it was my constant companion, and I committed much of it to memory. I do not care for any other reading but our good, dear JOURNAL and that *inspired* Book.

I had, while in Mexico, a glorious conquest over the fear of small-pox. There were hundreds of cases in some small towns where we were. After the fear was cast out, never a thought of it as real came to me or my husband, or troubled us in any way. I met, on the street, three men who were being taken to the pest-house with that loathsome disease.—F. W. C.

An angel (a pure thought) was here, in the office, a moment ago. I must tell you of the visit, because, if you had not written "the little book" I should not have seen the angel. The Sunday lesson, in the Quarterly, for to-morrow (May 17th) had just been studied, and I was reading this verse,—which I had copied on a slip of paper, weeks ago:—

> "Though Christ a thousand times in Bethlehem be born,
> And not within thyself; thy soul will be forlorn.
> The cross of Golgotha thou lookest to in vain,
> If not within thyself, it be set up again."

Suddenly, the angel spoke: "Yes, the sense of self *is forlorn*, until Christ dwells in its place. Then Christ — Love — shows that what to sense seemed a cross, is, in reality, a *crown*. Thus does the loving understanding — the spiritual consciousness —

transform the cross into a *crown of glory*. And by this glorious light, man is seen to be of royal lineage — an heir of God."— V. T. J.

ONE day, while sitting in Central Park, a bird alighted on a twig near me. And, while reading SCIENCE AND HEALTH, I felt as free as that little bird. Then these thoughts entered my consciousness:

A high thought I am,
  Out in the balmy air;
And hour by hour I talk and sing
  To Him, who put me there.

I have naught else to do
  But praise Him all the day;
For He is Truth, Love, Life and Peace
  Who listens to my lay.

It is so good to soar
  Out in the sweet, cool air
And in Thy precious bosom find
  The rest, the freedom of the Mind.

MAY.

A LADY, to whom I sold SCIENCE AND HEALTH, writes me: "My longing to know God has been answered in this Book; and with the answer has come the healing." She is an intimate friend of Will Carlton, the poet. This is doing much good in the social circles. He has been interested for a long time, but his wife has declared it could not heal, and was not a Christian. She will be obliged to acknowledge this healing, for the lady has been, to sense, a great sufferer.— P. J. L.

MY parents were members of an orthodox church, and, of course, I received the usual instruction, that if I was not a good boy, the "bad man" would catch me.

As I grew older, I contracted a disease that threatened me with death in a few years; and as most people do under such circumstances, I also contracted a fear of eternal punishment. The latter disease was much more serious, to me, than the first, and I suffered more from it.

As time passed, I was several times at "the mourner's bench," but I failed to find that for which I sought. I was looking for

some kind of a sensational feeling, that would be a proof to me that I was accepted of God, and made ready for heaven. The good minister urged me to unite with the church, and assured me that I would feel all right *some time.* But this did not satisfy me. I felt that I had only a short time to live, and that I was not prepared to die (I have since learned that I was then better prepared to die than I was to live). The mental darkness increased, until I grew desperate.

During this time I had worked in the church, and had held an office in the Sunday School. I concluded I had no right to continue my membership in the church, since, in so doing, I was professing that which I did not experience. I determined to call on my pastor and ask that my name be taken from the church record. O, what a wretched mortal I was! I felt that I must soon find relief, or I would perish

Just at this period I heard of Christian Science. The assurance that I might be healed physically inspired me with new hope, and I began to improve before I had seen a Christian Scientist. I placed myself under treatment, and secured SCIENCE AND HEALTH. But the thought in the book was so new, I found it, at first, hard to understand.

One day while driving across the western prairie, in company with friends who were discussing the question, I saw, for the first time the idea of Divine Science, that man *is, not will be,* God's own likeness, forever saved, and that only a *seeming* darkness hides that fact. Neither tongue nor pen can ever tell the joy of that hour Suddenly I seemed in a strange world. "Old things are passed away; behold all things are become new." The change for which I had labored had come, but how differently from my expectation,— not a preparation for death, but a revelation of the fact that I was already in the Father's house, and all that He hath is mine *now.* But the seeming mist must clear away, and I must learn to take my God-given rights.

I have seen many seemingly dark days since then, as well as bright ones. The demonstration of Science is a warfare, but it

And through it all there is quiet satisfaction in

e in the bosom of the Father, and the

destroy, or change that fact. "In the

ation: but be of good cheer; I have

As long as our thought is fixed in the oneness of Mind, Love, the storms of error can never uproot the anchor and drift us out into the merciless sea.--A. F.

I HAVE had a struggle with *self*, and while I find I am not always conscious of Truth *enough* to dissolve the errors which seem to be present, I am sure, if I am faithful, the time will come when I shall receive greater blessings. My desire is for Good, and I am so thankful for the demonstrations we do have *now*. They are beautiful. As we rise in the spiritual thought, and realize the nothingness of what has seemed so much to us, we wonder how it was we ever made so much of them.

At the last Association meeting I endeavored to impress upon each one the necessity of individual missionary work; also that demonstration is needed over pride and power in money, and power in self to accumulate material things. More trust in God, and less in self to work it out, is what we need.

We made our second visit to B— yesterday. Sold a Book, and found a patient for the Dispensary. Many are interested, and the indications are someone will have to go out at least once a week.

Mind-cure seems to be teeming through Scholastic Theology and Theosophy just now, but *we do know that Truth will hold the fort.*

The meetings are all well attended and the Sabbath School is increasing in numbers every week.

These glorious Bible Lessons! The thought so often comes to me, how could we go on without them. At times, overcome by the seeming darkness, I flee to my Bible Lesson, and if I study faithfully,— asking for light,— I find the very error uncovered that is holding me in bondage.

As I look out the references, realizing more of the wonderful Love that floods the new revision of SCIENCE AND HEALTH, more Truth is revealed to me, giving me understanding to go on in this great work. Such revelations of Light come to me that I can but wonder how the sense of darkness can ever overcome me again. The Bible is an open book, to-day, through the teachings of this wonderful Book. Surely God is leading us, for in each lesson we find the need of the hour.

Is it not the work of the faithful to carry those Lessons to every inquirer — form Bible classes — and show them the importance of working them out for themselves?

Please send me one hundred more of the April JOURNAL.—R. E. K.

OF Hebrew parentage, I was born and brought up in the kingdom of Romania, on the Danube River. In the summer of '84 I came to America, trusting in Providence for my living. Working for different ones, I finally went west to work in a store for one of my countrymen, but was constantly persecuted because I would not lie and cheat.

I was quite delicate in health, and physicians, druggists and patent medicine men took nearly all my money from me. Last fall a gentleman came into the store and talked a little to my employer about healing. He did not understand what was said, but I did. I became anxious to find out something about the principle of this healing, so asked where he resided, and the following Sunday I called on him, and he then began to treat me, and in a short time I fully recovered.

I found the light I had been searching for since my childhood. I purchased a copy of SCIENCE AND HEALTH and subscribed for the JOURNAL. When the people with whom I lived, and for whom I worked noticed the change in me, being convinced I was traveling in an opposite direction, they grew fiercer in their persecution. Then Truth made it clear to me that I must give up my position in the store and leave town. I did so at once, coming directly to this city. I thank God I can now do my own work. Am studying the New Testament, which I never read before, and knew nothing about. The Hebrew people do not accept it, but hold entirely to the Old Testament.

Have read SCIENCE AND HEALTH through, and am studying it carefully. O, how joyful I am! I find in Christian Science my Life, and the all-Good. I recently received a Bagster Bible, and am going to get a Smith's Bible Dictionary, then what wealth is mine.

I shall sometime take the lectures in Christian Science. I read and try to understand it all. I want only to do good to all humanity, and follow the example and teaching of Christ.—B. G., LINCOLN, NEB.

ABOUT one year ago curiosity, and a desire to learn what Christian Science was, led me, one beautiful Sunday morning, to a large building in S——, on the outer door of which was

the sign, "Church of Christ (Scientist), Services 10.30 a. m." Upon entering I found a goodly number assembled to study the Bible lesson. This was an entirely new experience for me, and I carried away many new thoughts, which brought peace, and a longing for more. I returned to my Hotel. Everything seemed different to me. The people seemed to present a changed appearance, and all nature wore a happier look. The Evening service, however, at one of the Churches, dispelled the apparent harmony, and all was discord again.

During that week, I was taken sick, and at once went to the Dispensary for a treatment. Was healed in half an hour. I shall always remember with love the one, who, through understanding, brought me out of that darkness; and shall always have kindly thoughts of the place where "first I met the Lord." I bought SCIENCE AND HEALTH, which became a revelation to me. Soon thereafter, with my wife, I attended the Christian Science Association meeting in New York City, whereby we were greatly helped in the way. Becoming a subscriber for the JOURNAL, and the Series, I seem to have all things.

Returning to New York City in November, attended the services of the Church of Christ (Scientist), and soon took a course of lectures. I can see now wherein we have been led in "the Way, the Truth, and the Life." SCIENCE AND HEALTH is an open book on our table. The CHRISTIAN SCIENCE JOURNAL is eagerly welcomed every month, and the other literature from the Christian Science Publishing Society is indeed a feast of good things. As a lover of the JOURNAL I am prompted to offer these few lispings, hoping they will lift some into a higher realization of Eternal Life, Truth and Love, which is God.—H. W. R., NEW YORK.

I WOULD like to share with others what is such a help to me. I had become so familiar with SCIENCE AND HEALTH that I could turn almost instantly to the page when I wished to find an idea expressed; but the new edition was so changed, in arrangement of chapters, and paging, that I could not find so readily the "gems" that had been "recut and polished" for us; so I have adopted this plan: When reading the revised edition, and knowing just where to find the idea expressed in the old, I turn to that, and write the number of the page of the new opposite that paragraph, thus enabling me to find what I wish with greater ease, and also to note the greater clearness and brilliancy the idea has gained by its new setting. However I shall soon become so familiar with the new edition, as to make this process unnecessary.—N B. E.

NOTES FROM THE FIELD.

In answer to the request that our experiences be written for the JOURNAL, I can truly say that I know they are already written on the hearts, and in the memories of the many dear ones, to whom this blessed Truth has come with "healing in its wings," as a sacred thought; and so many times when I have attempted to put it into words, they fail me, for there is a *something* connected with every case of true healing, that words cannot express. Many and varied are our daily experiences in manifesting the Christ-love to human consciousness. Truly it is a blessed privilege. In my opinion, *less writing, less talking*, and *more proving —practising or living — the spirit of Truth and Love* will do far more to reduce the general consciousness of sin and sickness, than will volumes of printed experience.

Have already sold nearly two dozen copies of the revised SCIENCE AND HEALTH, and orders still constantly coming in. It is perfect in its purity of thought, and is now the *Preacher* of the age. Our services consist of Scripture and SCIENCE AND HEALTH reading, silent prayer and the Lord's Prayer, followed by study of the Sunday School lessons, as in Quarterly.

Right here, let me send a thought of gratitude and appreciation of the labor of those who compile the lessons for us; they are certainly doing a noble work.

Our Christian Science Institute is the Christian Science Home, open at all times as a Dispensary, Reading Room, and Church. Those who are truly in Science here are in harmony, and our attendance is constantly increasing, although Cincinnati yields very slowly to the touch of Truth.— E. A. E.

YOU will be interested to know that some April JOURNALS, sent me by Miss D—— with some tracts, were mailed — one package to New Zealand; another to India; two packages given to people from Australia, now in Europe; others to Americans from Chicago and Kentucky; yet until the subject of Christian Science was introduced, and references to SCIENCE AND HEALTH made in conversations which were opened to us, they were utterly ignorant of, almost the name Christian Science, and entirely of its character.

Meeting an English lady in the railway carriage a fortnight ago, coming to Florence from Rome, an opportunity offered,

most delightfully, for conversing in Truth. I had SCIENCE AND HEALTH with me, and the way was opened for reference to it, and presentation of its statements. The lady was in the condition of loving Light; and for long this had been her guiding idea,— "Thy Truth and Thy Light shall lead me." Her delight in the pure, heavenly messages from SCIENCE AND HEALTH, was unfeigned.

The revised edition of SCIENCE AND HEALTH is wonderful in its radiating power of Life, Truth and Love. How thankful one can be for this pure crystalline atmosphere, in which one can breathe the air of Heaven. The Bible Lessons are a continual strength, and bring one — in the study of them — into the consciousness of companionship in Truth, and of strong ideas leading on to higher development of Mind.— A. S. B., FLORENCE ITALY.

APRIL '91 JOURNAL has peculiar significance to me, as I entered into the experience, word for word, as detailed by the writer of the article, "Transformation," a few hours before the arrival of the JOURNAL by the post. Like him I had a "violent cold belief," which on my part was met by a settled purpose to destroy through Science, following a series of self treatments previously in hand. Like him, I realized my own impotence and the possibility of no escape from the bitterness only as I followed Truth. Like him, I accepted to the full this condition, and similarly, instantly realized the destruction of this sense of bitterness with the spontaneous thought of a risen life to which there could be no second death. Also the extent of this was at first dim, and hardly satisfactory, but it gradually dawned that in some directions Truth-thought, which had been compulsorily imposed, had become spontaneous. I may say this, in reading his article it required no intellectual strain, as it simply depicted my conscious experience. Since then I have had some good demonstrations.— C. B. E., DRUMCONDRA, DUBLIN, IRELAND.

I CANNOT express in words what the June JOURNAL has been to me,— coming right into the current of my experience, in a hard struggle with material sense, seeming to hold out against all odds; Truth surely standing very near and yet unrevealed. Oh it has been so helpful and precious. Doubtless it was the preparation through suffering, to mortal sense, that made this JOURNAL so to

fulfil the need it met, showing how the Spirit works through it to supply remote needs wherever it goes on its blessed mission.

After feasting on the "feast of fat things" all through, I took up the April number, surprised to find how much more it was to me then, than when I had read it before,— especially the article "Transformation." What a true experience; — how my own echoes it. How helpful to get these tidings from the wayfarers on this straight and narrow highway from "sense to Soul."— E. T. H.

We are pleased with the present effort regarding a publishing house and general head-quarters for the dispensing of Christian Science literature. This, in connection with the Mother Church, will elicit the interest of the Western students, as no previous movement has been able to do. In the past, while we have desired to send something to the Church fund, out of respect to our Teacher, it has not seemed to us a duty. We have felt that each particular locality should build its own church and pay its own expenses. But the present proposition makes it seem a duty of the absent ones. Hence it will have our support. We cannot send our "check" and say "Come on brethren," but we choose to cry, "Go ahead," and we will follow, rather than remain silent.— A Western student.

Regarding "the building to be erected in Boston in the interest of Christian Science:" I am not so much interested in that part, which I might call the local church, as I am for that which is to stand to the material world as a *monument to Truth*, the Home of Christian Science, and where is conducted the business for the issue of true literature, which, as seed, can be scattered broadcast, to the help in bringing the world to the *true Light*.

Every Scientist, and every one interested in Science, wants at least one stone in that building; and so that every one can have that privilege, and the hundred thousand, with their true thought and mite, push its accomplishment to an early fact, I make the following simple suggestion: **Let every one of us, children and all, give, say ten cents per month for one year, and the fund will be ample. And the next meeting of the National Association could open the building with suitable services, in dedicating it to Truth.**

With this thought, I enclose the ten cent note each for my wife, children and self for three months.— N. P. C., MONTREAL, CANADA.

THE newly revised edition of SCIENCE AND HEALTH came to our midst in the hour of need, and brought much comfort and assurance, for in it the Christ-Love of the Golden Rule is found.

We knew that we must "work out our own salvation;" but a heavy burden came upon us, and it seemed that we must fall by the wayside, and the human in us cried out for help, and in the seeming need this spirit of Love in the book brought to our consciousness this comforting passage of scripture: "They helped every one his neighbor, and every one said to his brother, Be of good courage."

This has strengthened and helped us as "workers together" as nothing else can.

We are ready to "enlarge the place of our tent," and take in all who with us want to partake of this Spirit of Love, and share its blessings. In reaching out for, and drinking in this Love, it gives me an earnest desire to obey Jesus' words, "Freely ye have received, freely give."— M. H. C.

So many experiences come to the worker and student of Christian Science, that seem such important lessons to the individual, that one hardly knows which to cull for publication. Perhaps this is one reason why no more are sent in to the JOURNAL.

Again, we, who are comparatively young, wait for the older students to lead. Why is it that we find no more articles from their pens in the pages of the JOURNAL? We, who are only the "students of students," are not recognized authority among the students of Christian Science, and naturally look for the experiences of normal course graduates, in the pages of the JOURNAL bequeathed to the care of the Association by our loved Leader. This thought has held my pen in the past months.— H.

THE JOURNAL is vastly better, and I am sure of one thing, *I* have not helped to make it so! Each month as I so much enjoyed, and was so much helped and strengthened by its treasures, Truth has hurled at me the cutting comment,— "Yes, it *is* good! What have *you* done to help to make it so?" We all watch eagerly for the *experiences* for they are full of power.

HEALING AND REPORTS OF CASES.

A SHORT time ago I wrote to the Publisher of the JOURNAL for the addresses of some who had been healed of the claim of "alcoholism." I wrote, hoping to find help for a friend, and received my answer before the letter came urging that a copy of SCIENCE AND HEALTH be procured for him, as I was strongly impressed with that very thought while reading that Book. In trying to get help for this friend, I received ten-fold for myself, as one of the tracts, enclosed in the letter, seemed to meet my case exactly — "Theory vs. Realization." It is just four weeks ago to-day that I stopped taking medicine under the supervision of an allopathic physician, and began taking absent treatments from Mrs. S ———. I was under the belief of a very serious form of La Grippe, and had spent a night of torture, when my mother, at my request, went for Mrs. S.

While I have not entered into a *perfect realization* of my cure, I am being led into *marvellous light*. At the end of the third week, after getting out of bed, and being able to walk quite a distance to see Mrs. S———, I asked her advice about purchasing a copy of SCIENCE AND HEALTH, and receiving most emphatic assurance that *I could not do better*, I bought a copy at the Reading Rooms, and it is *perfectly wonderful* to me. After only one week's study of that Book, I have been enabled to demonstrate over various beliefs in my children, and in myself.

I cannot keep such good news to myself, but feel as if I could never find time enough in which to tell the wondrous things this gospel of good news has brought to me.— M. E. W.

JUST after my class study a child, attempting to follow me upstairs, fell, struck his lip cutting it badly. His mother, grandmother, and sister, set about in the usual way to take care of him, but had only bathed the wound with water assuring themselves that it was cut clear through, when I reached the spot; his mother handed him over to me; he ceased crying at once, soon fell asleep in my arms, and was healed with the one treatment.

My sister wrote me for help from inflammatory rheumatism. As I read her letter I declared the utter unreality of the claim, and subsequently learned that at that very hour she got up, took off certain bandages and cotton wrappings from her feet, put on her shoes, and at once went about her household duties well. I also

learned that the doctors had made a law for her (and that her mother had been fearfully counting the time) that in seven years she would have a second attack. It was just seven years since she had suffered terribly for months with the same belief.

A baby boy was said to be ruptured. The doctors had taken measurements to make him a truss; I told his mother if she would stop that arrangement and not let the doctors touch him, I would treat him. In a week she wrote me that he was well and thriving.— G. H. K.

I WANT to proclaim to suffering humanity, and to those groping in darkness for the "Way," the fact that Christian Science has freed me from the bondage of invalidism, and restored my rightful heritage,— "the liberty of the children of God,"— and thereby has brought me joyous peace and bliss that language is insufficient to portray.

During the last decade my case had baffled the skill of nine physicians, who differed somewhat in their diagnosis; but suffice it to say that paralysis of the bowels was the general verdict. My digestion was so impaired as to require strictest obedience to dietetics

Four months ago I began the study of SCIENCE AND HEALTH, also treatments from a Scientist in this place, abandoning drugs and all material laws, upon which I had relied so dependently. My improvement since that time has been rapid and continuous. I eat, with impunity, what is set before me. Have gained twelve pounds, and, to the astonishment of friends, have overcome the chronic ills referred to.

It is with much pleasure I learn that Christian Science is rapidly spreading through the South, as well as elsewhere. We have an earnest, faithful class of workers here, who are rejoiced to call ourselves Scientists. Our tri-weekly meetings are attended with much interest, and especially the Sunday morning services, which are considered by all, rare feasts.— B. B.

BY the glorious light and understanding of Truth, as revealed to me through Christian Science, that "God is all, and there is none beside Him," I have been "raised from death unto life."

Suffering intensely from tumor, my physicians told me my only chance was in a surgical operation, and I was taken to the hospital for that purpose. Upon examination it was decided that

even that chance was gone, and nothing now was left for me but to go home and die. That move was made, and I was preparing to take a final leave of all who were dear, when a letter was received from a sister, in a neighboring state, urging me to try Christian Science. Being unable to find a Scientist near, she was accordingly telegraphed to, and the reply came that a Scientist there would give me absent treatments, beginning at once. From that time I began to improve, and very soon was able to travel six hundred miles to visit my healer. To-day I am a well woman; doing my own work, and very happy in the Love that destroys all sense of suffering and discord.— MRS. A. G. S.

AT the age of forty-nine I was a complete wreck, the victim of dyspepsia and chronic rheumatism. The last straw came when I was badly injured by the kick of a horse.

Hearing of Christian Science I took my invalid daughter to St. Joseph to be treated, having no idea that *my* case could be reached; but I purchased a copy of SCIENCE AND HEALTH, and began to read it. At the end of the first week's reading, light came to me. I saw a marked improvement in my daughter, then I began to think that after all my case might not be entirely hopeless; so I made another trip to St. Joseph, this time to ask help for myself. I had been thoroughly discouraged, and had there been anything to go back to, I would have given up long ago. I was very uncertain about the hereafter. Theories gave me no light, so I gave *them* up.

Now I am a strong, healthy man, and am looking forward to the future with joy, because I know I am trying to live the life that Jesus taught.— D. O'N.

MY uncle — seventy four years of age — has been spending some time with me. Before returning to his home, with his daughter, he expressed much regret that he should be obliged to lose the Bible lessons. I proposed that we spend the evenings together working out all of the January lessons. He gladly consented to this, and found all the references with perfect ease. I loaned him a copy of SCIENCE AND HEALTH to take home with him, and its beautiful Truth is being unfolded to many. His daughter and her husband, together, read it through eighteen

times during the winter. One day, while working on the railroad, the son-in-law crushed his thumb quite seriously. One of the workmen said, "You will have to quit work now." He replied, "No, this is nothing!" and through his understanding of Science he was able to fully demonstrate over the injury, then catching up the sledge hammer, he began to use it vigorously, whereupon a man exclaimed, "What kind of a man are you?" Thus the good work is going on.—M. G.

As Christian Science has done so much for me, I have a longing to share my blessing with others. For more than forty years I have suffered greatly from lameness, and for sixteen years have been compelled to depend on crutches. Most of the time I was kept under the influence of morphine, that being all the doctors were able to do for me. Finally they said they could do no more for me. Then I found Christian Science. Words cannot express the joy it gave me. Truth has healed me. I am strong. Able to do my own work, and walk any distance with perfect ease. I always get so much strength and comfort from reading SCIENCE AND HEALTH and the JOURNAL. Losing my parents very young, I had no advantages in getting an education, but picked up a little here and there as best I could, but I am now getting such a thorough education, and SCIENCE AND HEALTH is the Teacher. O, it is wonderful what Truth teaches through that Book. It keeps me happy all the time.—M. B. G.

I WAS called a few days ago to see a child who was given up to die by two physicians. The parents becoming very much alarmed, decided to try Christian Science, as a last resort. When I saw the child, mortification seemed to have the mastery, and mortal mind said there was absolutely no chance for recovery; but I told the parents that in Truth nothing is impossible. When I made my second call, I found *all well. Much* surprise and gratitude was expressed by the friends.

The work here is progressing beautifully. Our numbers are increasing, and all seem deeply interested. I find it impossible to become Christ-like in a day, and I find also that the greatest work to be done, is in ourselves. When that is done, all will be well.—L. H.

QUESTIONS AND ANSWERS

THERE is an organized association in this place, members of which call themselves Christian Scientists, but their methods and ways of working are not in accord with Christian Science. They use all kinds of literature in their meetings, except SCIENCE AND HEALTH, and in a small Sunday School, which they have just established, they do not use the Christian Science Quarterlies.

We recently placed a copy of the revised edition of SCIENCE AND HEALTH in the public library, and are trusting that many will read it who are athirst for the waters of Life.

Can some one, through the pages of the JOURNAL, tell me of an opening for a practitioner in Christian Science? I would like to engage more actively in Truth's work than is possible to do here; and where a fitting door is opened, I shall rejoice to go and proclaim the Truth as given by our Teacher in the last edition of SCIENCE AND HEALTH. There is seemingly much error abroad, and I think it behooves those who know the Truth to be diligent in helping to spread it.— A.

I would suggest to "A" that this desire to leave the old field for new pastures, may be the action of error to drive her away. Would it not be a signal victory for the enemy to weaken the ranks of the true by the removal of one of its number? Is not this the hour when every loyal Christian Scientist should be found at his post, with his whole armor on, watching that the foe may not find a chance to skulk into the camp? We need to *strengthen* the home guard, for we have something precious to protect.

Surely there must be many in your town who are crying out for liberty, and know not where to flee. Can you not search them out — for they are right in your midst — and give them the Truth that will break their fetters? You have nothing to fear from the foe, for "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you." Do you think that to-day you could find a place where the enemy's envoys are not to be found? Such places are "few, and far between."

The workers are sadly needed in the fields where the tares have sprung up thick, for if these tares are not rooted out, we will some day search for the wheat to harvest, and find nothing but tares. Let us work where God has appointed us, turning neither to the right nor to the left. If the enemy is scattering the wrong literature, you have a good opportunity to start out with the true. You have, in our text-book, SCIENCE AND HEALTH, a pure white pearl to offer your opponent. Take this pearl to him without ransom. You don't have to go far, for you will find it in your own household. If you will begin at once, and be very active

EDITOR'S NOTE BOOK.

College Association.

THE June meeting was opened by Bro. Chase. Reading from the Scriptures and SCIENCE AND HEALTH, followed by a letter from our Teacher (a copy of which appears on first page of this issue), which was listened to with great stillness, and accepted with heartfelt expressions of love. This letter called out many experiences of wise and precious council given in hours of trial and need, which sustained and lead them out of their doubts and fears, to a sure sense of rest in the infinite Love.

Never was the presence of harmony and unity of thought so manifest as in this assembly of Christian Scientists. This fuller consciousness of the presence of Love must touch and uplift every loyal, earnest student of SCIENCE AND HEALTH.

The Treasurer reported something more than fourteen thousand dollars in money and pledges for the Church Building. The Chicago Church of Christ, Scientist, report, in money and pledges, a gift of more than seven hundred dollars for the Mother Church.

SINCE we became the happy possessors of the revised SCIENCE AND HEALTH, by Mary B. G. Eddy, we have all felt a great longing for the July Lesson Quarterly, for there the Sabbath School Lessons appear on a higher plane of thought.

It has been beautiful to watch the growth of these lessons, as we have followed them step by step from the first; a growth so very apparent it has been impossible to mistake it. How wonderfully they have led us thus far through the mazes of mortal mind, preparing us to meet the error of the day, so faithfully uncovering the subtle schemes of the Adversary, that we may see its intricate network, and know how to destroy it. How we have pon[illegible]er each les[illegible]on, fi[illegible]ding just what we needed to apply to [illegible]idual n[illegible] practicability has been so applicable to [illegible]eed, [illegible]otten to search for some good point [illegible] to th[illegible] neighbor. They have brought to the [illegible] in ourselves that we have been kept [illegible] bulwarks, that we may get at [illegible]ms so strong and impregnable; [illegible]d it only a spider's web, easily

brushed away, then we take courage and go on to the next lesson, wondering what each has in store for us.

We are doing better work to-day, because of these Sunday lessons. They preach grand sermons to us. They teach deep lessons of patience, humility, unselfishness. In fact, they are drawing us closer in this union of hearts, making clearer to the world the bond of Christian fellowship in Christian Science. With the last revision of SCIENCE AND HEALTH, these Lesson Quarterlies will lead us into clearer demonstration, and purer living.

THE last week in May, in Massachusetts, is a week of deep interest in the churches, for then occurs in Boston a series of meetings of all evangelical denominations from all parts of the State. During the last assembly the general thought expressed was one of dissatisfaction with their methods of bringing out the teachings of Jesus the Christ. Showing how the great cry is going out from the masses for a *demonstrable religion;* one that can be lived every day, every moment. They are crying out for this practical Christianity that *bears fruit.*

Is not this our opportunity to present the glorious gospel of Christian Science to them, proving its Truth by our demonstrations? This is the mission to which we are individually called.

The following extracts from a discourse by Bishop Clark, of the Episcopal Church, corroborates these statements:

"The great want of mankind is spiritual health, and it is with great propriety that Christ is called the physician of souls. It was the gift of healing that he exercised most frequently, and nearly all his miracles turned in that direction.

This was symbolical of the higher work which he came to do. And it is a work of care which he has devolved upon the church — alas! that it has been so much neglected. The only way to save them from the effects of disease is to cure the disease. This may sound like a very commonplace remark; but, like many other truisms, it needs to be rehabilitated and acted upon. . . .

The controversies of the age have taken such a form as to bring us face to face with the principles that lie at the basis of religious truth. We are called to do battle for that which is to determine our destiny here and hereafter.

Is there a God? Is there a spiritual world? Is there a divine law to which we are answerable? Has God ever revealed him-

self directly to man? If so, where is that revelation to be found and how is it to be authenticated, and who is to interpret it for us.

Has the Saviour established a kingdom upon earth, and if so, what is the precise nature of that kingdom? What purposes is it designed to subserve? How wide is its reach, and what human interests does it embrace? Who are they that belong to this kingdom, and what is to be expected of them in their various social relations?

In dealing with great problems of pauperism, inequalities of rank, the relations of capital and labor, the laws of trade, monopolies, business speculations, the treatment of crime, the perversion of justice, the suppression of vice — in the treatment of such topics as these, where is the church to stand?

It is evident that Christ intended his church to be the kingdom of redeemed humanity, and nothing which pertains to the highest interests of man is foreign to that church. The horizon of the kingdom is widening every day. The church of to-day is not the church of Christ. For if I have read the gospel right, I infer that our Lord, when he was on earth, dealt mainly with 'the common people,' the floating population — people who had drifted off into the dark sea of doubt and uncertainty and sin.

He made very few converts from the ranks of the Scribes and Sadducees and Pharisees, but we are told that 'the common people heard him gladly.'

They will hear us gladly, whenever we speak to them in his spirit, and address them as he did.

The greatest thing needed in the church to-day is spiritual help. Very few of the controverted points of theology of to-day are worth discussing, worth thinking about. It is so with written controversies. Their writers may understand what they are writing about, but I think that all these controversies should be sunk in the bottom of the sea. Our first duty is to win souls to Christ, just as he did."

THE April number of the JOURNAL has already found its way, not only into England, France, Germany and Italy, but also to New Zealand, Australia and India. Let us unite in this grand work through the summer, and send this April JOURNAL broadcast over the earth.

PUBLISHER'S DEPARTMENT.

OBSERVE change of price of UNITY OF GOOD, and all pamphlets by Rev. Mary B. G. Eddy as advertised on inside cover page of this JOURNAL.

IN the BIBLE LESSON QUARTERLY, beginning with July 1st '91, references will be given from the revised SCIENCE AND HEALTH, or from and after the 50th edition; and in the "Expository Notes" the * indicates this edition, while the † indicates the old edition, or what was formerly called the new edition, including all beginning with the chapter on Physiology. Hereafter no references will be given to editions earlier than the thirty-seventh.

AT a meeting of the Publication Committee, it was voted to discontinue publishing the CHRISTIAN SCIENCE SERIES with the close of Vol. II. or with the April '91 issues. A formal notification to this effect has been sent each present subscriber to the SERIES.

VOL. VIII. CHRISTIAN SCIENCE JOURNAL, bound in cloth is now ready for delivery at $2.50 per copy, prepaid via express.

VOL. II. CHRISTIAN SCIENCE SERIES, in cloth, will be sent prepaid at $1.25 each, or where six or more copies are sent at one time and to one address, at $1.10 per copy, prepaid.

SIX new tracts are now ready for delivery.

All are most excellent for general distribution. See last cover page of the JOURNAL for prices.

SCIENCE demands *order* and *method*. Will friends sending us subscriptions please bear this in mind and write plainly,

1st. The name and address of subscriber, giving street, or post office box, number,

2nd. When subscription is to begin — *month* and *year*.

3rd. Time subscription is to continue.

To do this will not be especially burdensome to any person, and will save *us* hours of *needless* clerical labor, and correspondence.

WILL persons living in localities where Chautauqua or other large educational, or religious assemblies are to convene this summer, please communicate with the Publisher regarding a plan to distribute CHRISTIAN SCIENCE LITERATURE at such meetings?

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. IX. AUGUST, 1891. No. 5.

ADVICE TO STUDENTS.

MARY BAKER G. EDDY, AUTHOR OF SCIENCE AND HEALTH.

THE true consciousness is the true health. One says, "I find relief from pain in unconscious sleep." I say you mistake. Through unconsciousness one gains no more freedom from pain, than he obtains immunity from evil through unconsciousness. When unconscious of a mistake one thinks he is not mistaken, but his false consciousness does not change the fact or its results. Suffering and mistakes recur until one is awake to their cause and character. To know the what and when of error, destroys error. The error that is seen has received its death-blow; but never until then. Let us look through the lens of Christian Science, at the following mistake, which demands our present attention. I have no time for detailed report of this examination, and simply answer the following question sent to me, glad indeed, that this query has finally come, with the courage of conviction, to the minds of many students.

Question: "Is it right to copy your works and read them for our public services?" The good which human sense sees not is the only absolute Good. The evil which these senses see not is the only absolute evil. Would it be right for me to enter Mr. Smith's store and take from it his garments, that are on sale, array myself in them, and put myself and them on exhibition, by saying, these garments are Mr. Smith's; he manufactured them and owns them. The spectators may ask, did he give you permission to do this;

did he sell them, or loan them to you? But have you asked yourself, what right have I to do this? True, it saves you purchasing these garments, and gives the public patterns which are useful to them; but does this silence your conscience? Or, because you have confessed they were the property of a noted firm, did it justify you in appropriating them, and so avoiding the cost of hiring?

Copying my works verbatim, compiling them in connection with the Scriptures, taking your copy into the pulpit, announcing the author's name, then reading it publicly as your compilation — is what? We answer, it is a mistake, in common parlance it is an *ignorant theft.*

If you should print and publish your copy of my works, you would be liable to arrest for infringement of copyright, which the law defines and punishes as theft. Reading in the pulpit copies of my publications, spares you — the clergyman's salary and printer's bill. But does it spare you our Master's condemnation of an error in the heart? You literally publish my works through the pulpit, and evade the law, but *not the gospel.*

Your manuscript copy is liable, in some way, and at some period, to be printed as your original writings, thus incurring the penalty of the law, and increasing the record of theft in the United States Circuit Court.

I gave the Church of Christ (Scientist) of Boston, which I had organized, and had been its pastor many years, permission to cite in the CHRISTIAN SCIENCE QUARTERLY from my work, SCIENCE AND HEALTH, passages giving the spiritual meaning of Bible texts. But this was a special privilege, and the Author's gift.

Christian Science demonstrates that the patient who pays whatever he is able to pay, for being healed, is more apt to recover, than he who withholds a slight equivalent for health. Healing morally and physically are one. Then is that sermon, for which you pay nothing, the *precedent* for preaching Christian Science, and are you doing to the author of the above book, and your Teacher, as you would have others do unto you?

Those authors and editors of pamphlets and periodicals, whose substance is made up of my publications, are morally responsible for what the law considers as crime. Brother Adam's parody on "The Lord's Prayer," and his work on "Truth Healing," a faulty detailed dialogue, with but rarely an idea that is not borrowed, without credit, from my "RUDIMENTS AND RULES," and other publications. These are instances of the above-named law-breaking and gospel opposing system of authorship, which characterize the writings of a few professed Christian Scientists. My Christian students who read copies of my works in the pulpit, require only a word to be wise: too sincere and morally statuesque are they to be led long into temptation. But persistent plagiarists, I must not leave without this word of warning in public, since my private counsel they seem to disregard.

To the question of my beloved students, "Is it right to copy your works and read them for public services?" I answer, It is not right to copy my book and read it publicly, *without my consent*. My reasons are as follows:

1st. This method is an unseen form of error standing in a holy place.

2nd. It breaks the eighth commandment, one of the ten divine rules for human conduct.

3rd. All error tends to harden the heart, blind the eyes, stop the ears of understanding, and inflate self, hence it is counter to this command of our hillside Priest,—"All things whatsoever ye would that men should do to you, do ye even so to them."

Behind the scenes an evil lurks, which you can prevent. It is a purpose to kill the reformation begun and increasing through the instructions of SCIENCE AND HEALTH. By infringement of my copyright, to again, "cast lots for His garments;" while the perverter preserves in his own consciousness and teaching, only the name without the spirit, the skeleton without the heart, the form without the comeliness, the sense without the Science of Christ's Healing.

I had no previous notice of Mrs. Stetson's movement, or knowledge of her motives, but have no doubt my beloved

student thought, that her organization might prove the means of preventing this purposed burial of SCIENCE AND HEALTH beneath the rubbish of human opinions. But prohibition was not the exact way of effecting her good intentions.

The time approaches when each Church of Christ (Scientist) will call to the pulpit Christian Science pastors, properly equipped for this solemn office. These pastors will preach especially to the edification of the people, and not so much for the instruction of students. My students are expected to know the teaching of Christian Science, sufficiently, to discriminate between error and Truth, thus sparing the preacher a task, and themselves the temptation to be misled.

Much good has been accomplished through Christian Science Sunday services. Of two evils, this would be the least, viz.,— if Christian Scientists occasionally mistake in interpreting revealed Truth, not to leave the Word unspoken and untaught. Therefore, I offer, as a gift to my noble students,— working faithfully for Christ's cause on earth,— the privilege of copying and reading my works for Sunday service, provided, they each, and all destroy these copies at once, after said service. Also, that when I shall so elect, and give suitable notice, they desist from further copying my writings, as aforesaid.

This injunction does not curtail the benefit the student derives from making his copy, nor detract from the good his hearers receive from his reading it. But it is intended to forestall the possible evil of putting the divine teachings contained in SCIENCE AND HEALTH into human hands, to subvert or to liquidate.

I recommend that students stay within their own fields of labor to work for the race. They are lights that cannot be hid, and need only to shine from their home summits, to be sought and found as healers, physically and morally.

The kindly shepherd has his own fold, and tends his own flock. Christian students should have their own Institutes, and, *unmolested*, be governed alone by divine Love, in

teaching and guiding their students. When Wisdom garrisons these strongholds of Christian Science, peace and joy, the fruits of Spirit, will rest upon us all. We are brethren in the fullest sense of that word, therefore no queries should arise "who shall be greatest." Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves. If ever I wear out serving students, it shall be in the effort for them to obey the Ten Commandments, and imbibe the spirit of Christ's beatitudes.

TRUST.

My bark is wafted to the strand
By breath divine,—
And on the helm there rests a Hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite,—
I shall not fall.
If sharp, 'tis short, — if long, 'tis light,—
He tempers all.

Safe to the land, safe to the land!
The end is this; —
And then with Him go hand in hand
Far into bliss.

— Henry Alford.

THE MOUNT.

Extracts from a sermon recently delivered in Chickering Hall, Boston, by S. J. Hanna of Scranton, Pa., from the text, Matt. v. 1-11, Rev. Ver.

"AND seeing the multitudes, he went up into the mountain."

There is a peculiar significance attached to the word "Mount," or "Mountain," as used in the Scriptures. The Mosaic Decalogue was given from Mount Sinai; Elijah talked with God from Mount Horeb; the transfiguration scene occurred on the Mount; the beatitudes were delivered from Mount Olivet; the mighty tragedy of the crucifixion was enacted on Mount Calvary. Indeed the most striking and impressive events of Biblical history are related as having occurred on a mount, or mountain. What is the significance surrounding the words of our text? Were they actual occurrences; did these events really take place on mountains, or are they spiritually symbolical? Are they indicative of the higher spiritual thought as distinguished from the material; are they historical facts, or are they mere allegories? I doubt not they are both. I think all the more important scriptural events are at once historical and allegorical. From this we find an object lesson for the instruction of mankind. So turning to the words selected, we will accept the fact that the sermon was delivered on the mountain, in connection with the spiritual significance thereof. We should profit by the lesson thus taught. In the degree in which we live in the Mount, are we coming into the "at-one-ment" with the Christ-Truth uttered on the Mount. And what mighty truths did Jesus there utter!

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Could we but realize the full import of this language, we should ourselves be in the kingdom. To be poor in spirit, in the sense meant by Jesus, is the attaining to that spiritual altitude, to that mountain height of understanding, which brings us into the kingdom of heaven. This is the "Blessedness" — hence the heaven to which the Mas-

ter referred. What, therefore, is it to be "Poor in spirit?" Can our, at present, clogged perception answer the question? No. But we certainly can make some effort in that direction that may, in some measure, aid us in working out the great problem before us. This is all we can hope to do, until we shall attain a higher point in our ascent than we have yet reached. When we shall have become poor in spirit. When we shall be able to say that we have no longer any sensual passions and appetites; no longer any malice; no longer any fear, except the fear of God; no longer any depraved will; no longer any false human pride; no longer any envy; no longer any feelings of revenge; no longer any anger; when we love our neighbor as ourselves, and God with all our heart, mind and strength,—when we have reached this height, on the Mount, we can make claim to poorness of spirit, but not before. Until we do this, we cannot, and shall not be numbered among the "Blessed" of the Master. To be "poor in spirit" then, means a great deal, does it not? When we shall have reached this height we shall be pure; we shall be meek; we shall be wise,—wise in spiritual things; we shall be faithful; we shall have understanding; we shall have Love.

Are men mistaken then when they tell us that there are hundreds of thousands of Christians in the world? Either they are mistaken, or the Sermon on the Mount is false. I have endeavored to show what it is to be poor in spirit as Jesus meant it.

I cheerfully admit that there are millions of religionists in the world. I as cheerfully admit that there are millions of people in the world who are sincerely striving to be Christians. But until they are ready to say, and are able to prove that they are poor in spirit, they are not Christ-like; and until they are Christ-like, they are in no true sense Christians. There is perhaps no word in our language so loosely and thoughtlessly used as the word Christian. How little we comprehend the mighty import of this word! There have been many, there *are* doubtless many, who are near the kingdom; nearer perhaps than they and we realize. How earn-

estly *we* should strive to reach the goal of true Christianity.

When we realize that we have eternity in which to work out our salvation; in which to become poor in spirit; in which to become perfect, we have no reason to become discouraged. If we have rightly apprehended what it is to be poor in spirit, if this be the true interpretation of the Master's words, what a mistake we should make if, claiming to be Christian Scientists, we should flatter ourselves that we had overcome the claims of the flesh, and to have attained to the spiritual, while yet living in and indulging the claims and demands of the material senses! Sooner or later, we shall be awakened from this false and delusive dream.

"Blessed are they that mourn: for they shall be comforted."

What is the mourning here meant? The mourning of sadness? Not at all! Jesus spoke of no such mourning. When we begin to see the folly of living only for the gratification of the material senses; when our eyes are beginning to open to the foolishness of building only with reference to the temporary things of this world; when we come to understand that the Spiritual is the true, the permanent, the lasting; and that the material is the temporal, the fleeting, the illusive; when we begin thus to mourn, we are beginning the mourning the Master meant. This mourning will bring with it corresponding comfort. In the degree in which we thus mourn are we "overcoming." We cannot too soon begin this kind of mourning. We may be sure that we shall not be "comforted" until we thus "mourn."

"Blessed are the meek: for they shall inherit the earth."

From every human standpoint, what an anomalous and impractical statement this is! It is the very reverse of what we see in daily life. If it were left to mortal man, how much of the earth would be inherited by the meek? If mankind had to rely on the great majority of our millionaires for the carrying out of this divine precept, how soon would it be carried out? How soon would the meek inherit the earth, or any part of it? Mortal man is living in open defiance of this divine law, and shall he escape the penalty

of his disobedience? How long will it be before the grasping and selfish money kings of the world shall become poor in spirit; shall become meek; shall mourn and be comforted; shall in the true and desirable sense, inherit the earth? Inheritance of this kind brings with it comparative joy and peace, while inheritance of the other kind brings with it discord, anxiety, unhappiness.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

In proportion as we seek the Christ-Truth shall we be filled with it. It will grow and unfold in human consciousness. Righteousness is right living. To live rightly is to be poor in spirit. How earnestly should we strive then in the direction of right living! How we should hunger and thirst after righteousness! No danger of our getting too hungry or too thirsty in this way. The more we hunger and thirst in this way, the more rapid will be our ascent up the Mount, for then we shall, the more, eat of the bread and drink of the water of life.

"Blessed are the merciful: for they shall obtain mercy."

This is but another expression for unselfishness. If we are unselfish, we shall have loving kindness for all; we shall love our neighbor as ourselves. Mercy includes love in the broadest sense of Divine Love.

"Blessed are the pure in heart: for they shall see God."

Here is struck the key-note of Christianity. If all were pure in heart, there would be no unhappiness, no discord in the world. If purity were the principle and rule of human conduct, the kingdom of heaven would indeed be here. Malice, lust, envy, pride, selfishness, revenge, anger could find no place where all is purity. The *overcoming* of these qualities of human nature then, *is becoming pure in heart.* In no other way can we become pure in heart than by destroying these elements of mortal mind. Thus may we see God, and thus only. Thus are we ascending the Mount, and getting out of the dark valley of material blindness, up into the bright and shining atmosphere of Life and Truth and Love. This is the true Mount of Transfiguration.

This is the true Christian striving. Let our earnest striving be to become pure in heart. Thus only can we become Christ-like; thus only can we become Christian Scientists.

"Blessed are the peacemakers: for they shall be called sons of God."

This is but a repetition, in another form, of the preceding declarations. They who make peace, love; they love their neighbor as themselves; and it is the Christ-love that brings peace. And what brings the desire for peace but purity of heart, purity of thought? This reflects peace as it does every other Christian virtue.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

This is, of course, equivalent to saying: Blessed are they that shall be persecuted for righteousness sake. And why are they blessed? Because the doing of the things of Christ, — the striving for the Truth, — is so at variance with the desires of mortal mind, that it would turn and rend the bearer of the torch of Truth; and misconstruction, misrepresentation, and calumny are the results. These bring with them the varied forms of persecution which have beset the pathway of every true reformer in all ages. If, therefore, we meet with persecution, it is the best evidence we can have that we are ascending the mount. So when men persecute us and say all manner of evil against us falsely for the sake of Truth, it should only incite us to further striving. The very object lesson of the Mount suggests a steep and rugged ascent.

Our grand assurance, amidst all apparent discouragements, is that we shall meet the Christ on the way up the Mount. As Paul met Him on the way to Damascus, so shall we meet Him, if we but continue our ascent. Christ-Truth will become our companion. Christian Science makes Christ its constant companion. It centres all its purposes around Him. It wants a whole Christ. It wants the Christ who yet heals sin; who yet heals the sick; who yet raises the dead; who can yet say to the entombed Lazarus: "Come forth!" and to those about him: "Loose

him, and let him go." The Christ who said: "Before Abraham was I AM," and, "Lo! I am with you alway, even unto the end of the world." It wants the Christ who yet says to the sick: "Go and sin no more, lest a worse thing come upon you." It wants the Christ, the glory of whose presence and power has been partly throbbing and pulsating in human consciousness all down the ages since His first appearing. This is the Christ it is endeavoring to live and demonstrate in the world to-day.

A PATIENT who was recently healed through Christian Science, when told she needed no more treatments, slipped into her healer's hand a ten dollar bill, saying it was for the new Church to be built in Boston, adding, "I want to give it, — I must do as much as this to help suffering humanity out of bondage. Christian Science has done so much for me, I must do this."

The work so nobly begun for the building of our Church edifice is prospering, and will be speedily accomplished if we, as students, are faithful in labor for the practical demonstration of Truth and Love, as enjoined by our Teacher and Leader. We find proof of this in the above incident, how those who have never studied, but in coming under the hallowed influence and healing benefits of Christian Science, purchase SCIENCE AND HEALTH, and without any solicitation from the practitioner, are giving their love-offerings for the Church that is so dear to us.

The thought comes, right here: were all the students and patients, throughout the land, to send one dollar each, which is but one tenth of the above mentioned love-offering, the work would be commenced at once, and God's name be established and glorified in our midst.— M.

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the Truth is;
Greater than anger
Is love, and subdueth."

THE DIVINE ATTRACTION.

G.

THE attention of a student of Life's problem was attracted, while passing on the street, to an incident that was engaging the pleased attention of nearly all others in the vicinity. This was the manifestation of intelligence on the part of a noble looking dog, and a horse, which was equally manifesting the same characteristic. The horse was in harness, and was waiting for his owner, who was transacting some business in a neighboring bank. The dog was standing in an erect position with fore paws against the nose of the horse, on either side a part of the time; and in connection with this there was an effort, seemingly, of communication of good-will on the part of both horse and dog, in such intelligent, becoming ways as to defy description, but the meaning of which was perfectly clear to every interested beholder.

The man of business soon returned to his carriage; the horse proceeding according to his owner's will, with the dog in his accustomed place beneath the carriage, within a foot of the horse's clattering hoofs, thus closing this free entertainment. But the power of suggestion, which inheres in every transient action of life, attended this incident in the mind of the student.

A large building, with an extensive auditorium, where a famous musician was advertised to exhibit his skill as a violinist, was now reached, into which the student entered with others. At the appointed time, a large, rather elderly looking man came forward upon the stage, with a violin under his arm, and saluting the waiting people, immediately began playing upon his instrument of music. Soon, a more than ordinary hush crept over the audience; the low, sweet tones that followed as a part of the melody, caused a silence that bespoke the great interest of the listening multitude, until, so deep was the attention, so still the

sea of eager, listening humanity, that except the sweet low refrain, that came in response, as the strings were swept by the master's bow, the stillness was as absolute as if the great hall was empty of all save the player himself, absorbed equally with others in the meaning and rhythm of the melodious sounds proceeding from the vibrating strings.

The purpose of these typical incidents is to call attention to a universal and important fact, namely: that the real interest of mankind is not in matter, as matter; but in characteristics of mind, that *really, in their interest*, forever transcend the limits of matter in the thoughts of men. Thus the interest in the horse and dog incident of this article, was not interest in mere horse and dog, as such, but in the *intelligence* and *love*, made prominent by its rarity in that place, as they appeared to the mind of the observers.

At the concert, the deep interest was not in the violin, nor in the bow, nor the hand that was the outward guide of the bow, nor yet in the brain that appeared to guide the hand; but it was in the harmony suggested; the deep meaning of harmonized expressions of Mind.

The interest in these characteristics of life is so absolute, deep, and universal, that there is abundant warrant in regarding the attainment of their realization in mind, as constantly as may be, as the primary, and supreme motive of all action among men; and this not less so because there is no consciousness, generally, of this fact. These characteristics, so attractive, are known to men under such names as truth, intelligence, love, power, speed, harmony, life, action, music. These alone, in all times, and in all places, are the things that chain their interest without reserve. Even the boy whistling on the street is but trying to express the sense of harmony springing up in his mind, and thereby deepen his sense of the mysterious, adorable something named *music*.

The depth of this interest bespeaks a void, a want unsupplied, a longing for them, in the general mind, that amounts to the admission, that, while such things are worthy of, and engage our greatest homage, they are still, very largely absent

from realization. Without definitely knowing it, or acknowledging it, they are the world's objects of worship, and adoration that men universally bow down to. The lesson of this is, the heart of humanity is hungry for God, for, reduced to its last analysis, it amounts to just this, and nothing else. There is but just one thing that man *really* desires — *loves* — "with all his mind, might, soul, and strength," and that is God — the unified sum of these combined characteristics of Life that are, in Truth, the universal, and Divine Attraction.

The question naturally arises here, if God is really so much desired why then is godliness not more prevalent? *Because men generally seek not God as One*, but seek a *disparted* presentation, or view of Him. But, God utterly refuses to be *disparted* for He is forever One and indivisible. Mortals seek Him in erroneous ways; seek to recognize Him where He is not — in matter; and to thus follow one-sided, erroneous, disparted, illogical ideas of God, — that is they seek, "gods many," — they do not find the one God — the *only One*.

The theatres, all places of amusement, all the "attractions" of the day, novels, are but the mortal outgrowths or responses to this longing, and this seeking. Even our schools, and systems of education, our trade, commerce occupations, are the fruits of similar motives. These do not really feed the desire; do not fill the void, nor satisfy the longing, the need so universally felt; and it is because their pleasure — like all earthly sense of good — is unreal, temporary, superficial, illusionary, *counterfeit*. It may be asked, "Why may what they offer be declared, with such *certainty*, to be illusionary, *counterfeit?*" Because, as has been said, their presentations are always *disparted* ideas of goodness (God), therefore, really, are *no ideas* of goodness at all. They present the universal Good as being in, and of, matter. In Isaiah we read: "For I am God, and there is none else." That is, He is all goodness and unity. God is Truth and Truth cannot be disparted, as our courts of law and justice universally recognize. But these presentations would

divide Truth, making God "a house divided against itself." Thus "gods many" are created in mortal thought, which is unreal, false, and misleading; therefore they are counterfeits, only; and the more nearly they resemble the Truth, the more dangerous they are as counterfeits. There is not one God of love, another of beauty, another of intelligence, another of musical harmony. Whenever we behold God at all, we behold Him in His eternal symmetry.

The sweetest music, in the memory of the writer, was reflected by a thoughtful, loving boy of eight or nine years, who was lame from infancy. He appeared to have grown patient and submissive in his thought to what he believed was God's will; for he was early taught, and early loved the religion of his parents, in its Spirit. The family organ was accessible to him to amuse himself by, and he had learned some of the simple pieces that his parents sang in their daily devotions. One evening, in the twilight hour, in summer, when, beside him, none were present save the writer, he sat down to the organ and, unsolicited, began to play in his hesitating, sober, and thoughtful way, some of the simple, familiar strains so well known in our New England churches. Unconsciously his very being seemed to pervade and transform the surroundings, until the place seemed holy — "the very gate of heaven." The memory of this is still as fresh and sweet as when first I heard that child-like music; while the seeming charm of the master's strain, since heard, is faded, or forgotten.

The first commandment in the Bible is, "Thou shalt have no other Gods before me." That is a guide to true living, of the very first, and utmost importance. This commandment can be kept only as we also try to keep the first commandment Jesus gave, namely: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." To serve the one God, only, is, really, to discredit all other claims to power and goodness; thus enthroning Him in our thought as supreme.

Jesus said, "God clothes the grass of the field." He

clothes even the commonest things with His divine, spiritual likeness and beauty, and this makes Him an actual, constant Reality.

A famous thinker and writer has written: "The world globes itself in the drop of dew. The microscope cannot find the animalcule that is less perfect for being little. . . . The value of the universe contrives to throw itself into every point." It is thus that even a slight view, a slight understanding of God is symmetrical and perfect in all its parts, and not less so because its measure may be small. A disparted view of God is *no view* of God, although to a mortal, perverted sense it may seem for awhile of deep interest and satisfaction. If the commonest things are thus glorified, how much more so are the rarer and greater things of life, of which man is the crowning glory.

It is God's acknowledged supremacy in our thought that clothes these things of life with the divine Beauty. He must be sought first as Principle, and One, and then the glory of all things will appear in our thought, transferring earth to heaven to the obedient.

This wholesome view of Truth is the "Pearl of great price," which is given to the world in the great idea of Christian Science; and those who would follow in this wholesome way, will find, by trial, that they need all the aid to such living, and overcoming of the mortal thought, and its tendency to worship many gods, that they can avail themselves of. Hence, they will need SCIENCE AND HEALTH, by Mary B. G. Eddy, the original, and *only* text book, and infallible guide to this true gospel living, that Jesus Christ first came to establish. Let us seek God, as One, while we may, not waiting until we must.

O BOOK! infinite sweetness! let my heart
Suck every letter, and a honey gain,
Precious for any grief in any part,
To clear the breast, to mollify all pain!
Thou art all health; health thriving till it make
A full eternity! —IBID.

HOME AND CHILDREN'S DEPARTMENT.

Don't just sit and pray
For increase of your store,
But work; who will help himself,
Heaven helps more.
The weeds while you're sleeping,
Will come up and grow,
But if you would have the
Full ear, you must hoe! — Alice Carey.

"Some an Hundredfold, Some Sixtyfold, Some Thirtyfold."

On the afternoon of June sixth the corps of workers, composing the Boston Sunday School, gathered in a home on Blue Hill Avenue to report the result of individual effort made in response to the letter to the children that appeared in the Journal of April last. No attempt to arrange a programme had been made; but, instead, each on this occasion followed the guiding of Mind, precisely as had been done, throughout, in the choice of work during the past three months.

At the outset, with one accord, all bowed in glad acknowledgment of the One Love and Mind, "Our Father." An impromptu roll-call followed; in response to which each, at mention of his or her name, in few words, told how the offering had been earned. By these disclosures was revealed the secret of success, viz: each had simply utilized his opportunities. Wherever help had been needed, there help had been given; and the blessing had followed legitimately and surely. Some had earned by helping papa and mamma, by running of errands, by weeding of gardens; others, by after-school work at neighboring stores; others still, by becoming self-constituted merchants of popcorn or flowers, of their own making or gathering. One brother and sister, investing a dime each in glue and tissue paper, prepared a tastefully dressed doll. Soon orders flowed in faster than dolls could be supplied; and to-day, these silently eloquent, small messengers are quietly working for the Building Fund in many cities of our own country not only, but have even gone as missionaries to England, Ireland, Germany, Turkey and the Sandwich Islands, telling their helpful, benevolent stories in all countries and to all nations. Would you like to hear what some of the dolls said to *me?* This is part of it: "Love sent a message to the world, through one who stood ready to *be herself* the message; and because of this loving life,

others came to see that God *is* Love, and they, too, began to show that Love is Life and Truth. This message was sent to everyone everywhere; and soon, those listening heard the thought: Let us have a Church Home that shall tell our thankfulness for the revelation of God's love, and also be a Home where the light of this Love and Truth may shine out steadily and clearly, to draw all men to worship Our Father in Spirit and Truth. Among the busy workers are the children who love to listen to and obey the guiding thoughts from Mind. A little girl first heard: 'Get a bottle of glue and dress paper dolls.' She followed the guiding Mind, and the same Love gave her thoughts of beauty in shape and color to guide her work, and so *we* came to be. When more messengers were needed she found a brother ready to help; and now, as fast as they can get us ready, we come to tell you all that the Church Home is to be built, having its foundation laid in Truth. Moreover the help of every member of the household is both needed and *forthcoming* for the building of its walls." Much more was silently uttered to me by these same dolls, but I must hasten on to tell the financial result of these three months of indefatigable work.

Each of its fifty-two members beginning with a dime only, this one valiant little band, upon opening its banks and pouring into the treasury, found to its utter delight that just one hundred and thirty-five dollars and sixty-four cents had been earned, by their combined effort, for the Church Fund! A new bank, containing a bright new dime for a "nest-egg," was then given each one desiring to continue, and to as many more as wished to join in the work for another three months; whereupon all adjourned to meet again in September to learn the result of still more vigorous and courageous effort.

One privileged thus to witness the gathering of a few, out of the many scattered over the land, all at work in equally glad earnestness with the Boston Sunday School, could ask no better assurance that soon there is to be visibly manifest, in Boston, a Home where the Christ-Love welcome will include the whole human family. Yet, this is not to discourage the isolated ones. To the children having no Sunday School near their homes I would say, *your* help is needed also. Let your love for Christian Science shine out in honest helpfulness; since only true thoughts can give real value to our offerings, whether of dimes or dollars, laid upon the altar of the Church of Christ, Scientist.—M.

I HAVE long thought to send to the JOURNAL something of the sayings and doings of our little ones, and feel that *now* is the time, and it must be done.

One little one, just past four years of age, caught her thumb nail in some machinery, and in her efforts to free herself the nail was torn nearly off. Her mother brought her immediately to my rooms. I at once saw the condition, wrapped a piece of cloth about the thumb to hold the nail in place, then took her in my arms, declaring the presence of Love and harmony. She grew quiet at once, and was soon asleep. In a little while the carriage came for them, and the mother took her from my arms, and held her during the drive home. She was perfectly quiet, seeming very thoughtful. Arriving at home, they went to the mother's room, and as soon as the child's wraps were removed, she put her arms around her mother's neck, and drawing her down close to her, said, "My papa must never kill anything more, *but must love everything!*" (The father had just returned, that morning, from a hunting trip, and had brought home some deer, wild turkeys, and other game.) When questioned about her thumb, she said, "It's all right," and would not allow any one to look at it. It was "all right."

The same little girl had once been present with her mother, some students, and others, when the question came up of "how Adam and Eve originated." No one noticed that she was paying attention to what was being said. The next morning she surprised her mother by saying, "Mamma, I can tell you where Adam and Eve came from." "Well, then tell me," said her mother. "Why, Adam, he just made heself, and Eve, she just made she-self, and that's all there is of it." Comment is unnecessary.

In our Sunday School, not long since, I had read to the children something from the Bible, also SCIENCE AND HEALTH, on prayer. After talking a little while, I asked them to tell me what true prayer really meant. A little hand came up instantly. I said, "Tell us, dear, what it is." She said, "I think it's *talking alone with God.*" This little one has some good demonstrations. A few weeks ago her fingers on one hand were all flattened by being caught between a heavy door and the door-post. She could not extricate them until help came from the house; then she resolutely turned to Science, saying, quietly, to herself, "Love at no time fails," and was soon victor over the claim of matter.

Another little girl, who has never had any instruction in Science, save what she has gained in our Sunday School (she with her little sisters and brother, having been brought in through the missionary work of a sister Scientist), has such a sweet, trusting faith in Science that she is able to demonstrate quite wonderfully. One Sunday morning, not long ago, I asked the children to tell us if they had been proving their way in Science, during the week. This little girl was on her feet in a moment, and said, "One morning, error said I was sick. I suffered all the forenoon. But about two o'clock *I just rose right up*, and said, *God never made you; begone!* and I was all right." Thus the children may "speak with authority."

Two weeks ago last Sunday, this little girl, ten years of age, and a sister of seven, came to Sunday School, but a sister older, and a brother younger, were not with them. I asked the reason why; and you may judge of the pleasure her reply gave to me. It seems that for two weeks they had all been looking forward to an excursion on the river (the children who read this may not all know that we live on the Mississippi River) on that day. But when the morning came, and the preparations were all made, these two decided that they would much rather stay at home, and come to Sunday School for the one hour, than go with the others for an all day's trip. It seemed to me a most beautiful proof of their love for Christian Science.

I must tell you of one more experience of this little girl. Her mother was going to see a sick friend. The child said, "Mamma, if you are going to see her as sick, you had better not go." The mother did not understand her, and asked what she meant. "Why," she answered, "she is God's child, and cannot be sick. If you go knowing that, you can help her, but if you go seeing her sick, you help keep her in error." The mother said, "you help her all you can." The little one persisted, "She is God's child, and is well;" and when the mother arrived at the house the lady said, "I feel perfectly well. I do not understand it."

Oh, to truly "become as a little child," that we may abide in the conscious harmony of Truth and Love.— M. H.

A DEMONSTRATION of not standing "aghast" has come under my observation, in the realization of a little boy of about five years of age; and as it was helpful to me, I will share it with you.

Some of his little playmates were suffering from an attack of measles; but his mamma, who had been healed from reading SCIENCE AND HEALTH, did not forbid his continuing to associate with them, although grandma and friends were disposed to censure. She was not afraid, and little Grant had taken the thought that he was "God's little boy and" consequently "could not be sick;" so he continued to visit them, and whenever the claim was mentioned, Grant would always talk the Truth, and never admit the error; — "You hasn't got e measles!" And when they would rather affirm that they had, he would say, "No, you hasn't! your mamma tinks you has, but you hasn't!"

Those who were expecting him to manifest the error, watched him very closely; but with none of their questions could they make him admit that he was anything but, "I's perfectly well." And he was, playing out in the yard as usual.

Saturday, when his mamma took him out of the bath, in appearance he was completely broken out. As he held up his little hands and looked at them, he began to laugh, and said,— "Now, mamma, I guess they'll say I's got e measles," — then he immediately dropped his hands, and continued,— "but I hasn't. I's God's little boy, and I cannot be sick." His mamma dressed him, and he went about his play as usual, and there was not even the appearance of a belief.

The other evening as his mamma went home, the grandma met her with an account of error, how Grant had fallen and injured his cheek very badly. In the morning his mamma went to dress him, but could discover no injury, so she said, "Why Grant, what did you do to heal your cheek so quickly? Grandma said you had a fall and hurt yourself badly." He looked up into his mamma's face as though astonished that she should ask him anything about it, and said, "Why mamma, *it was only a belief.*"

They have to leave home quite early, in order to come to the Sunday School, and sometimes the dinner is not ready in time; but he would rather miss his dinner than to not go to the Sunday School. He said to his grandma one day,— "Grandma *you* ought to go to that Sunday School. It makes people well that go to *that* Sunday School." — PHILADELPHIA.

ON reading the April JOURNAL the thought came to me to send in my mite to the Children's department. The May JOURNAL was received and read, and still I was careless and did not write.

To-day brings the June JOURNAL, more practical and full of work than any number yet. It impelled me to make the attempt to *now* briefly state a demonstration of our little Myrtle (five years old, May 24th).

She has been saving her pennies, in her bank, for several months, in view of a birthday party, and had made all her plans of what she should buy for that occasion. I had been thinking about matters connected with the Church Building Fund, so one day, while at work in the yard, I said, — "Myrtle, don't you think you had better send your dollar to Boston to help build the Christian Science Church?" "No! *I am going to have a birthday party!*" Nothing more was said, by either of us, on the subject, and the conversation had been entirely forgotten by me, until about two weeks after this, as I was coming home to dinner, Myrtle came to meet me with this greeting: — "Papa, I am going to send my money in a letter to Boston, to build the Christian Science Church." "All right!" I answered. "But, Myrtle, you can't have a birthday party then." "I don't care. I will have a Church." No one had said anything to her about sending the money, after it was first mentioned. Accordingly you will herein find enclosed, draft for *one dollar*, to be used to help furnish "Mother's Room."

It seems that the child had been thinking of the matter all this time, and finally decided in favor of Truth. It is a love offering from her, as a little Christian Scientist. She looks for no reward whatever. "I don't want nothin'," she says.

She has been attending the Christian Science Sunday School nearly three years. Enjoys hearing her mamma read SCIENCE AND HEALTH, and by listening, has picked up many scientific points.— F. M.

LITTLE Zilfa, aged eight years, sent fifty cents to the Children's fund for "Mother's room," and made the gift really her own, instead of mamma's, by denying herself candy for a required period of time. Was not that an excellent method, the denial of self, and the belief of sensuous pleasure? She loves to hear the Children's Department read. Will listen to the stories over and over again. When asked the question, found in the JOURNAL, why Jesus healed better than any one else, she replied, "Because he was the first to demonstrate Science, and was taught directly of God."— MRS. E. J. P.

OPEN LETTERS.

Extracts from letters to Mary B. G. Eddy.

BELOVED TEACHER: — When at the close of your class, held in September, 1888, I expressed a hope that I might prove my gratitude to you by my faithfulness to your teachings, you replied, "You will never be anything but faithful." The words seemed to me then a benediction,— and O, the blessing they have been to me in the months and years since then!

Jesus' words to Peter could not have had more sustaining power, when he said: "Satan hath desired to have you, that he may sift you as wheat. But *I have prayed for thee, that thy faith fail not.*"

Through what seemed to mortal sense, such long months of learning how to make your teachings mine, practically,— in other words, through such deep waters of chemicalization; through all the seeming horrors of misjudgment from those who should have been able to trust most fully my honesty of purpose; through such waters as God leads His erring children, when they are seeking to learn to serve Him, and Him only, — your words were like an anchor, holding me, even against my own doubts and fears.

And the new Book! — If it contained no added word more than your portrayal of the visit, to Simon's house, of the Magdalen,— a volume of words would be insufficient to express the gratitude it deserves. You will be glad to know that thereby I was led to the foot of the cross, in the same attitude of mind with Daniel, when he said: "Not for our righteousnesses, but for thy great mercies." I had long been striving for true humility, but sin's subtleties seemed very blinding. However, thank God, the light is here!

I would love to pour out my heart in love and thankgiving to you, who have borne so much, in order to show this light to the world; but I am glad to feel, when words seem so powerless, that they are not necessary, that "some day shall I know, even as also I am known."— E. W. H.

MY DEAR TEACHER: — My husband and I have wondered from the first of the organizing of the Literature Association if you approved of it. It seemed to us as though the Scientists were pouring the letter out to mortal mind, without making mortal

mind give up anything for it; and as we look over all our work, we find our best demonstrations have been where we made mortal mind sacrifice for what was given.

In this field, one thing above all others we have to be thankful for, is that our students are firm against reading any false literature; they stand almost a unit on that question, and I feel the great success of the work here has been due to that. — I. M. S.

DEAREST MESSENGER OF TRUTH: — This you was to me, after losing my husband, when but a girl. My father, mother, brother, two sisters, the minister, and other good people told me God chastened those whom He loved. Oh, how bitter it made me! And for ten years my life was one of the greatest darkness. I tried to serve Him as an orthodox church member, but it was through fear, not love. But when the Truth came, through one of your dear students, how great the change! I am so glad there is no time, for only eternity will be long enough to tell what it was to me. Through you, dear friend, I learned "God *is* Love."

I came to California, expecting to return to New York City to demonstrate the blessed Truth. Was detained to treat a patient here; more came, and I was obliged to defer returning on my six months ticket,— which was four years ago. When I came here, there were no *true* Scientists in Southern California; now there are many. I ordered Quarterlies, in April, for six different places of Sunday service.

Am glad I can say to our precious *Alma Mater*, that hundreds, in this far away land, love her name next to that of their blessed Master. I have ordered several hundred of SCIENCE AND HEALTH, during the four years work, and more than six dozen of the new revision. Blessed, thrice told, Book!

I send a little souvenir, not for its value, but a crude piece of orange wood, as a memento of much, very much love to the one who led me to *know* the Truth which made me free.— E. S. D.

I WANT to tell you of a demonstration of healing which was a great surprise and interest to me. A patient, who had been raised from the dead,— nearly,— had his middle finger taken off just below the nail. This occurred several months ago. Last week he called to see me, and showed me his hand with this finger and nail perfect as before the accident.— M. H. PHILBRICK, AUSTIN, ILL.

MY BELOVED TEACHER: — Never have you uttered words that have so deeply impressed me, as did your letter to the College Association of June 3d: — That you "do not feel justified to turn aside from contemplating the eternal and Infinite, and the faith unfeigned, for *one hour*." Oh, what an example! Surely, it must disclose the highest peak of the Mount of Revelation.— K. E. R.

REVISED SCIENCE AND HEALTH IN FOREIGN COUNTRIES.

WE are the recipients of good news from the old world,— so good, we want to share it with all the JOURNAL readers. Miss Annie Dodge, of London, writes: "The revised SCIENCE AND HEALTH has been placed in the following libraries in Great Britain and the Continent:

London. Saint Martin's Free Library; British Museum; Victoria Institute; Lion College.
Cambridge. University Library.
Oxford. Bodleian Library.
Alford. Public Library.
Scotland. Glasgow, The Mitchell Library.
Edinburgh, The Edinburgh University.
France. Paris, Neal's Library; Galignarie's Library.
Germany. Dresden Library; Thade's Reading Room.
Prussia. Berlin, Royal Library.
Italy. Florence, Viensseux via Tornabuoni.
Rome, Piale's Library.
Australia. Melbourne, Mullsus Library.
Russia. St. Petersburg Library.
India. ——.

Our correspondent further adds: "The Libraries have all welcomed the Book, and placed it immediately in circulation. I went to a Hospital the other day, and asked them if they would receive our literature, and they said yes, they would be very glad of it, so shall send them some JOURNALS, etc.

I send the JOURNAL to different libraries here and in Paris every month, and they place it in their Reading Rooms.

The April JOURNAL has been sent broadcast throughout Great Britain, and on the Continent to the following countries: Russia, Germany, France, Italy, Switzerland, Sweden, India, South

America, and Australia. Monsieur V——, of Florence, writes he has placed the JOURNALS in circulation, and is very glad of them."

QUERY: — What is being done in North America?

A LITTLE experience, in the way of speaking the Word as the Spirit gives utterance, has been brought to my notice so forcibly, that I will relate it,— hoping it may encourage some weak one to speak the "Word only," knowing the Father doeth the work.

Some two years ago I called on a friend who knew nothing of Christian Science. There seemed to be an opportunity for me to speak of the power of God through Christian Science, which I did; but when I had finished, my good friend seemed to be glad to say, with not a little contempt, "I do not believe in Christian Science." I replied, "Well, I am very sorry, but whether you believe in it or not, does not alter the power of Truth, and the beautiful fact of its turning thousands to-day in the Way of Life, who are demonstrating the healing power of Christ, by following the command, "heal the sick, etc." I left her with God, knowing it was the "Word" that healed, or turned toward the Light.

About a year from that time this sister came to me to ask some questions relating to Christian Science. After talking with her, and giving her some literature to read, she said, I now think there is a *great deal in Christian Science*, and feel that these people cannot all be self-deceived regarding it. It is certainly *true* that it has done for you what nothing else ever did. She expressed much interest in the reading of the Chrsitian Science books, especially the Report of the N. C. S. Association, which she said she had read from cover to cover, and from which she said she had gained a better knowledge of what Christian Scientists were doing, than from any thing she had ever seen before. I immediately sent for one dozen of the Reports to circulate, which have been circulated, and should be glad to send for a dozen more.

Another instance of seed sowing is the following: About six months ago, a young friend was to be married, and sent me an invitation to the reception, which was to be out of town, in a suburban village near Boston. The invitation required a reply, and I took my pen, looking to God to speak Truth. It was a

short letter, and I cannot now tell what I wrote, any more than one can tell what they realize in giving a treatment. Last week my young friend came to talk with us a few hours (being home on a visit); and almost the first thing, I found she had become interested in Christian Science. She said she wanted me to visit her home, so that I could talk with them on Christian Science; and she engaged two volumes of SCIENCE AND HEALTH — one that she wished to give to a friend, and one for herself. She said to me, "Do you remember that letter you sent me, in reply to our invitation to the reception?" I could not remember anything more than that it was a Christian Science letter, as near as it could be. "Well," she said, "dear, you have no idea how much that letter attracted attention. My new mamma said, 'you may have all the beautiful presents, if you will give me *that letter;* there is something so *beautiful* and *true* in *those* few lines that I *want* the *letter*.' So I laid it on the table with my presents, but nothing seemed to call forth so much admiration as that letter."

The thought came to me, Truth is its own attraction, and we have no idea how the "*Spoken Word*" will turn the weary wanderers toward the Light, and gladden and heal, even when we write or speak the Truth, never so feebly, of God's power over his children.—MRS. L. S. C.

MANY of us are only just awakening to the great benefits to be derived from a thorough study of the Bible Lessons, as supplied in our *Quarterly*. The remark is often heard, "I would like to take a course of Science lessons, but cannot afford the time or money." The statement of the fact that one can always find the means for what so ever he desires more than anything else, is not sufficient. The fruits of experience are needed to confirm a statement, and they are multiplying most satisfactorily to those who have faithfully studied these lessons a number of months.

As the weeks come and go, a foundation is being laid and builded upon, that will, in a few years of faithful work, disclose the beautiful "temple not made with hands"— the understanding in Christian Science, that can only come through endeavor to live the "Truth of Being."

See what the Chautauqua is doing for the thousands who cannot attend college or university. And who gets this education, but those who apply themselves day by day, and year by year? The *Christian Science Quarterly* virtually affords a similar, practical course of instruction in Christian Science, to any one who will. A course of instruction under the best of Science teachers would need to be followed up in the same earnest spirit to do His will, that characterizes the Christian worker with the Bible Lessons, to insure success. We can have no better teacher than the revised SCIENCE AND HEALTH; and no personal instruction can do else than impart, or awaken, the spiritual consciousness,

that distinguishes between the false and the true, so clearly set forth in that Book.

Teachers we have, and will need for some time to come; but even those, receiving the best aid these teachers can give, cannot afford to lose the daily bread the Bible Lessons supply. In Christian Science, more than in any other instruction, advancement depends on individual endeavor. Spirit makes no allowance for poor work, and accepts no excuses. Steadfastness, faithfulness, integrity, patience, and purity, mere qualities that Jesus chose as his disciples; and Christ — "the same yesterday, to-day, and forever" — still works in Spirit through these same qualities. *Why* longer delay? See Revised SCIENCE AND HEALTH. 221-31. — E. H. B.

THE work in this city,— the open work, the "putting forth of leaves," or signs in healing the sick — began a year ago last March.

Mr. W—— was called here to teach a small class, and while thus engaged, his days were occupied in telling of the Christ-cure to those who would listen. Some stirring demonstrations of healing followed; enough to waken the dead; and a few dead in sinful sense were quickened, and the result was the forming of a second class, the middle of April. It seemed right to stay — for awhile at least — and work for the growth and upbuilding of our cause in this remote corner of the land.

Later on the Christian Science Publishing Society kindly sent us a box of literature, which has been judiciously distributed in this and neighboring towns. Today we are still "sowing beside all waters," knowing the harvest hour will come, when many seekers after God will find Him as their satisfying portion in Christian Science.

The past few months we have — in seeming — made little or no advance in the way of bringing others in, and we hesitate to give any reason why. Our meetings are given over exclusively to readings from the Bible and SCIENCE AND HEALTH. We meet together twice a week to read SCIENCE AND HEALTH, making very little, if any, comment while doing so; and it is uniting us in Love, "the bond of completeness." The Sunday morning meeting is a perfect "Love-feast. The lesson from Quarterly is the table, from which we eat. Strangers are always present, and after listening, show they are touched by Truth.

As a body, we are letting SCIENCE AND HEALTH chastise and correct us, believing firmly that there is great work to be done when we are cleansed and fitted to do it. Every day our prayer is for *Unity*. If the Sun is up, the identities, the army of Science, should appear; for the prophet says: — "They shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another." Love is the need of the hour. "Love is the fulfilling of the Law." — L. E. W.

NOTES FROM THE FIELD.

IT is with great pleasure I can assure you our meetings and our views are in line with SCIENCE AND HEALTH; some of us may be classed as lukewarm, but all are loyal to its teaching, so far as they understand.

We belong to the farming class, and, in this sparsely settled country, perhaps, are not subjected to temptation, as in densely populated districts, where, generally, something new is constantly "on the go" to tempt the unstable. A quiet, secluded life has its advantages. We do not hear error voiced in its many forms, but the lack of opportunity to demonstrate, may counterbalance the aforesaid boon.

In some Christian Science publications we have seen it stated that Christian Science has done more to reform mankind, within the last twenty years, than the united creeds, since Jesus trod the earth. At first some of us thought this a strong statement, but on reflection have seen our error. Christian Science is "leavening the lump" on all sides.

I was talking with a gentleman lately, who is one of our bitterest opponents; he spoke of the growth and progress the people in our town had made, in a knowledge of religious matters, within the last two years; showing how Christian Science is permeating the general thought.— R. M., NORTHCOTE, MINN.

AFTER reading the June JOURNAL this evening, I "was minded," for the first time, to give a mite of experience to its pages, in return for the manifold blessings received.

Being in a place of indecision regarding a question, demonstrations were not numerous.

One morning, before going about my daily duties, a great desire went out to Him, to be led; and with it came the thought to circulate some Literature in the afternoon.

Afternoon came, and brought with it a duty to be performed within the house. This was recognized as a seeming obstacle to prevent the morning's plan; however the thought was dismissed, and the work was begun cheerfully, which occupied most of the afternoon. After finishing, the "little Book" was opened to a certain place, without forethought.

Had read but a short time, when a call came for demonstration over a claim, to the senses quite severe.

Every word of the few pages read from SCIENCE AND HEALTH was preparing me to meet the case, confident of a victory on the side of Truth.

Truly, He will "Break earth's stupid rest," and "lead beside still waters."— G. C. M.

FOR some time past I have been moved, by Truth, to write a little of my experience; but feeling my inability as a writer, I kept putting it off, until now I feel that Truth — Love — speaks again.

It is two years since I first started in this blessed way of Life. Christian Science found me in sore bondage, physically, mentally and spiritually. Thank God, I have been set free! I find myself praising God for being set free mentally and spiritually far more than physically. I am so happy, because I am learning, through this Truth, how to forgive my enemies. Truth has rolled away many stones "from the door of understanding" for me.

Though I have been called to pass through great tribulations and persecutions, I find they have only made me stronger. They brought me down to the valley of humility, where God wanted me; there I find I am best fitted for His work. I begin to understand why we must become as a little child: pure in thought, word and deed. It has come to me, of late, as never before, that we must prove to the world by *deed*, and not by word, that we are the children of the Most High.— A. M., SMYRNA, N. Y.

FOR more than six years I have studied the Bible and SCIENCE AND HEALTH, that I might be able to prove to myself and others the practicability of this great work. During this time, all forms of error came up to test me. The experience, thus far gained, proves that there is but one law, and that is to be found in these words of our Master: "Love thy neighbor as thyself," and "Love your enemies." This is the law of Love, that heals the sick and sinning. One touch of this divine Love "turns sorrow into joy, binds up the broken-hearted, and sets the captive free."

Nothing but the perfect law of God, as taught by our Master, and demonstrated by the student of SCIENCE AND HEALTH, can do the works that are needed at this time. May our Father lead us all into this perfect understanding, is the great desire of this six-year-old student.— A. E. C.

KNOWING that the readers of the JOURNAL are always glad to learn of any progress made by the followers of this blessed Truth, I send you the following:

March 27th 1891, we organized a Church of Christ (Scientist) at Blue Springs, Neb., with a membership of twenty-five. They have purchased (and paid for) a building and grounds, where their church services, and all other Christian Science gatherings will be held.

The interest in Christian Science is steadily increasing. Many who would not listen to the voice of Truth one year ago, are to-day earnest seekers after Life.— E. M. B., BEATRICE, NEB.

NEXT Sunday the Christian Scientists of Elk Falls and Longton will meet about half way between the two places, at our school house, to study the Bible Lesson, and encourage each other in the Way. We sometimes have our dark days, but are learning to know the sun is always shining. We have every reason to be encouraged. The "little leaven" is working, and people are feeling the need of Truth. Surely Christian Science is the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."— M. A. F.

I WISH, through the JOURNAL, to thank the kind friends who have sent me literature for distribution. I did not take kindly to this missionary work at first; but I was hungry for Science work, and had said *any kind*, but when this came, I seemed to feel such a repugnance for it. Then the thought came that this is just the work God had for me to do, so I accepted the mission, and have been busy ever since. I sometimes walk two and three miles about the city in one day. I start out with my bag full, and always bring it home empty. The pulpit, press, and people of this city are very much opposed to Christian Science, and, seemingly, the place is dead to Truth.

The other day, while on my travels, distributing tracts, the thought came to me, "you are sowing seed for someone else to reap," then with lightning rapidity came the answer: "Whatsoever a man soweth, that shall he also reap" either here or elsewhere, and it comforted me. I am learning to like my work, and am finding many lessons in it.— MRS. F. D. M., ST. CATHARINES, ONT.

HEALING AND REPORTS OF CASES.

PREVIOUS to three years ago last February, I was a member of the Methodist church of Canada, and had been from the time I was able to understand anything of what religion meant (at least as it was viewed by that people). While I tried to live a consistent, godly life, during these years, how often that "aching void" filled my breast, till I would cry out for deliverance and for light. Sometimes it seemed as if light, freedom and peace were mine; but no, there was no peace. I became wretched; constantly before me was the fear of an eternal punishment, ready to engulf me. I wished I had never been born. My health gave way. Was at last attacked with brain fever; two years spent in misery and then a second attack, with convulsions, brought me to death's door; I was spared, but was a mental and physical wreck. Had given up hope. Drugs, constantly for five years, were a failure, except to make me worse. Had never heard of Christian Science. While in this plight, a neighboring lady called and spoke of a man who had cured her husband of a fractured side, the evening previous, and said no medicine was given, but she did not know how it was done, and advised me to try him. After some hesitation I consented to a consultation. After listening to my (as I thought) pitiful experience, the man said I could be healed. I had no faith, but was willing to make a trial. A week and a half passed, and no perceptible change was noticed; then a night of "chemicalization" ensued; and from then a change gradually came over me, till at the end of nearly four weeks from commencement of treatment, I awoke to the realization of being in *perfect health*; and never since then, February 1888, has there been even a symptom of any previous trouble. With health came the desire to know what healed me. In a few weeks Mrs. S—— and I took a course of lectures in Christian Science. Oh, how orthodox beliefs warred! But we were both convinced that Christian Science was Bible Truth. Previous to lessons I had smoked moderately, but when first lesson was ended, smoking also ceased. We severed connection with the ism, and oh, what peace has since been ours. Since the fall of '88 we have been fully in the work, and have wonderful demonstrations. It is needless to add that the former "aching void" had also passed away. We have left all for Truth and Love, in, and with which, our every desire is satisfied.— J. S.

I HAVE often felt that I would like to send my bit of experience to the JOURNAL; but have put it off for a more favorable opportunity, thinking that anything I might write would do no good, and that I had better keep still and let those with more experience do that kind of work.

Reading the open letters in the last JOURNAL made me think that such reasoning was a claim of error which ought to be overcome, and that because some one else could do better than I, did not in any way excuse me from doing what little I could.

A little more than a year ago some of my friends advised me to see a Scientist for a belief of fistula which was then troubling me. I was rebellious at first, having heard my Sunday School teacher speak very decidedly against the Science, trusting in her judgment, as I did, implicitly, and believing that a surgical operation was my only relief.

I have always had a firm desire to be led by God, and I know now that He was leading me, for I hardly know how I happened to go to the dear Scientist, through whom my healing came. She began treating me, and in three weeks the fistula was entirely healed together with several other beliefs.

Last August I took the Primary course of lessons, and am now trying to let others know of this blessed way of healing. I was the first in our village to heed the command to "come out and be ye separate;" and being an active member of the church have met with much opposition. The pastor considers it the work of the devil, and that I have lost many friends by going into Christian Science. Notwithstanding these things, there are now six copies of SCIENCE AND HEALTH in our midst, and some persons have experienced the healing power.

Truth may demand us to "cut off our right hand and pluck out our right eye," but what of this, if we are better for it? It may call upon us to give up some of the loved pleasures of the senses, but never asks us to part with anything of real value.—M. F. W., WEST AUBURN, MAINE.

ACCORDING to mortal belief, I never had the gift of expressing my thoughts; but through the understanding of Christian Science we learn that we are Spiritual, and are "governed by divine Intelligence; that our Father guides His children to do all things right. The more we realize of this grand Truth, the more we see the nothingness of mortal belief.

I have not known of Christian Science long, but what I do understand I would not part with for worlds, for nothing else can give such peace and happiness. Have had many wonderful and beautiful demonstrations.

A few days ago, a gentleman, who lives quite a distance from here, called to see us. Soon after he came, he said he was in great pain, and had been much of the time for years. I asked him if he had ever tried Christian Science. He said, "I have never heard of it; what is it?" I handed him SCIENCE AND HEALTH, telling him that many people were healed by reading and following the teaching of that Book. He said, "I have never learned to read, and have but a short time to stay, but wish you would read to me a few moments." After I had read a little while, he said, "That is a good book! If you please, I would like to hear you read awhile longer." After listening an hour or two, he said, "That is a wonderful book! the pain has all left me."

Yesterday I talked with a lady who had been a disbeliever in the Bible, and who had said she would have nothing to do with such a book. But now she told me that after reading SCIENCE AND HEALTH, that she not only believes, but loves, and begins to understand the Bible.

Have enjoyed reading the JOURNAL for several months, but thought I could not write for it. The voice of Truth tells me that as long as I listen to error, I will never know what I can do.— MRS. E. W.

A STRANGER to the Truth said to me recently, "I am much interested in Christian Science. Can you tell me of any *positive* cures or demonstrations by Christian Science treatment?" "Most certainly I can," I replied, naming many instances of so-called disease in its most alarming manifestations; among them, fractured knee-pan, congestion of lungs, severe inflammation of stomach and bowels, diphtheria, inflammatory rheumatism and asthma; all made whole by a few treatments.

"Can you give me any experience of *your own*,— a personal experience?" she asked. "Well," I said, with a heart full of gratitude to the infinite Love, "the half can never be told in my experience." Having suffered many things, of many physicians, I was finally condemned to die from a complication of mortal law. Then I turned to Christian Science, and for four

years, hardly a day or night has passed without the witness of the power of Truth as revealed in SCIENCE AND HEALTH.

I *know now* that I am whole in Truth, and there is no power in the lie to produce one manifestation of discord. Our God is infinite Good, and He is all.

"Acquaint now thyself with him, and be at Peace."

We may, if we will, hear the angels of His Presence saying everywhere, "Peace on earth, Good will to men."

The Voice of Truth speaks out again, in Christian knowledge that can be demonstrated — the Science that is Christ-like — is Christian Science — and all the Science there is.— F.

A FEW years ago, I joyfully perceived in Christian Science the promised Comforter. Until then I had long been despondent, hating this mortal life (this routine for self), and was barely able to go through with it, even including Church going — so tired mentally! Yet because I thought God had made it, and had put me here, I kept on, thinking (for five years) I had to wear glasses to see; had to be deaf; could remember nothing; had to be too nervous to write legibly; to lie down and rest, if I swept a room, and so on, until I heard the voice of Truth call, to halt: "Be still, and know that I am God!" The light of understanding came to me, through the revelation from our Teacher, presented to the world in SCIENCE AND HEALTH. To me it *has* come to "rescue tired humanity." The peace and rest attending the acceptance of it, assure me of its Truth. I now learn that sure growth comes, not by working as I did at first (almost a determination to awaken the world and make it listen to her message). In my blind happiness *I* was going to help spread the news! I learned many useful lessons from it, and am thankful. One lesson is, I can "gain a true idea of God" only as I dethrone self and let "He whose right it is reign." — L. B. C.

IN November, 1890, my wife and I began taking treatments in Christian Science. My wife had suffered from rupture, and other claims, for more than twenty years. I was suffering from a very bad form of dyspepsia, heart trouble, etc., for nearly thirty years. We were both healed in a short time, and are now studying SCIENCE AND HEALTH, seeking for more light. I find that every time I take a step, the next one is easier. — H. B. B., UTAH.

QUESTIONS AND ANSWERS.

I AM not acquainted with the spiritual rendering of "He giveth His beloved sleep," but I want to tell you how it helped me. My nephew (three years of age) sleeps in his crib by my side, since little sister came. His parents are not Scientists, but I care for him in Science when I have him in charge, and a wondrous work it has done for him. He was away, one day, and, in belief, played very hard. Upon his return he would scream in his sleep, at intervals, all night it seemed. I said, "God can deal with this." To thought came, "He giveth His beloved sleep." I had heard it rendered, "He giveth His beloved in their sleep." But I just gave the scriptural words, and left it with God to give the meaning. I laid down and slept unmolested. I felt that those words touched the need and I never questioned how.

I think sometimes I try *too hard* to realize the Truth. I look and look into the River of Life and try to make it a shallow stream, just my own depth of understanding. I think if I state the Truth and leave it to its unknown, wondrous work in trust, I gain the better results.

My pet knows little of Science, but for a belief of cold I said, "No impurity touches you. You are a pure thought of God." He said, "Auntie! is impurity *naughtiness?*" How soon the *little ones* speak untold Truth. He felt that I held him responsible for the claim I was treating.

I want some parents' thought of how to deal with the untrained thought of the children in the line of cruelty. My boy strikes his head. I tell him he is not hurt, God makes that nothing. In evident mischief he, lying down, dances his feet very near me, finally striking me very hard, half carelessly, half intentionally. I remonstrate. He says, "O that is nothing. God will take care of that." Mothers! tell us of your method — how these things are met.— M. W. L. H.

A REPORT has gone the rounds to the effect that a certain lady residing in Bridgeport, Conn., called her physician in mortal agony because she had, as she supposed, swallowed her false teeth. She could feel them far down in her throat and was actually choking to death. Eminent doctors consulted and agreed to resort to tracheotomy, to which they were about to proceed when one of them happened to step on some object under the edge of the bed, which on examination proved to be the missing molars. As soon as they were exhibited to the patient her convulsions ceased, and she recovered her normal condition. — *From the Scientific American.*

EDITOR'S NOTE BOOK.

THE religious world seems to be going through (to them) a serious chemicalization, which is watched with no little interest by the lookers-on. To the Christian Scientist it is becoming particularly interesting, as he reads, in the general upheaval, "the signs of the times," the eventual annihilation of false doctrines, and a lifting up of the *Christ theology!*

Clipped from *Toledo Blade.*

HE HAILS INVESTIGATION.

WONDERFULLY HOPEFUL UNREST.

Dr. Russell B. Pope Preached About the Present Study of Religious Subjects.

Dr. Russell B. Pope's truly eloquent sermon yesterday morning at St. Paul's M. E. church was a stirring reference to the close investigation these days of all systems of thought and religion which he hailed as a favorable sign. "No one," he said, "can appreciate the importance of the age in which we live. We live in an age of restlessness, and change, and minute investigation." Speaking of the Bible, he said: "Men are asking whether the records we find here are literal or legendary. They are asking whether there ever was a time when God was more manifest in the flesh than he is now. Every Faith is up for inspection and revision. There is more study on religious subjects now than there ever was. It's a wonderfully hopeful manifestation of this wonderfully hopeful age.

"Every one has found some error in the teachings of our youth. I am not afraid that our armour will be taken away as a result of this investigation, but I expect to be more active, as though an impediment had been removed. We are advancing with wonderful speed in the fields of thought, criticism, and discovery. To a Christian it is a magnificent day of unrest — wonderfully hopeful unrest.

"Christianity is responsible for the present condition — the unrest and investigation. If she is ever overthrown it will be because she has challenged the investigation. Out of the great schools built by the genius of Christianity came the trained men who have brought the present condition. The thinker always precedes action. One man in a lone study with a few books may produce what will set the world afire. These schools are training men to lead in the conflict, some of whom will have a clearness of view like that of the prophets of old, who shall put away forever the causes for criticism.

"Above all things the Bible inculcates loyalty to truth. Its motto is, 'Prove all things; hold fast to that which is good.'"

At the start he had spoken of the distinctively prophetic character of

the Bible; had said that some were being at present fulfilled and had chosen the text "And this word, 'Yet once more,' signifieth the removing of those things that are spoken, as of things that are made, that those things which cannot be spoken may remain.

"This prophesy," he continued, "that only the truth shall remain, is having such a fulfillment as was never dreamed of. Science is doing more and more to overflow false systems of faith than the theologians themselves."

He closed with a fine allusion to the "grand possibilities and responsibilities of the great day of God."

A New York correspondent for a New Hampshire paper, in an article regarding the charge of heresy against Rev. R. Heber Newton, D. D., rector of All Souls' church, New York city, says:—

It may not be denied that many of the old beliefs, at one time part and parcel of the churches, are not held to be necessary by many men today. This movement among men has gathered strength during the present century. It was recognized by the bishops of the Protestant Episcopal church when they declared the Apostles' creed and the Nicene creed to contain all dogma necessary. It is making itself felt among the Presbyterians in the demand for a revision of the Westminster Confession. There is a cry abroad among the people for more liberty in belief, it is contended, that conditions may modify that which we must have faith in. This movement, rightly understood, is but the postulate of the evolution in government, in customs, in all else that affects society.

Dr. Newton seems to have become too liberal to suit his ecclesiastical brethren; but in his loyalty to the church, he is searching for the panacea that will heal the disaffected parts. We pray the infinite Love to soon lead these honest seekers to the one Truth that heals all ills, and straightens out all tangles.

The following article, clipped from a Kansas City paper, brings out much that is interesting:

Latter Day Heretics.

In asserting that the church is in a panic DR. HEBER NEWTON did not greatly exaggerate the condition of unrest which prevails in the religious world. The spirit of agitation which has become infectious in ecclesiastical circles renders it difficult to prophesy what the end will be. The contest between faith and reason is becoming more active and is extending to all denominations.

Within the past few months charges of heresy have been preferred against clergymen of the Episcopal, Presbyterian, and Baptist churches. These ministers have violated no rule of propriety or Christian decorum which could subject them to reproach. They are men distinguished for

their high intellectual attainments and for their moral virtues. They have failed in no way to exemplify in their lives and characters the vital principles laid down by the Great Founder of the Christian system for the regulation of human conduct. A rejection of certain doctrinal points of theology which have seemed to them to be in conflict with the progressive and liberal sentiment of the age is the head and front of their offending. In all of the cases under consideration there is not a single question involved which affects the real essence of Christianity. In every instance the trouble has hinged upon a mere theological quibble, which has no more to do with the cause of practical religion than has the law of gravitation.

One teacher of the gospel finds the church of his choice unwilling to receive his ministrations because he cannot reconcile his idea of GOD'S beneficence with the old orthodox idea of everlasting punishment. Another is arraigned because he doubts the immaculate conception and physical resurrection of the body. A third is deemed unfit to occupy a chair in an institution for the education of clergymen because he has outgrown the effete doctrine of predestination, and is in revolt against the proposition that GOD, for His own glory, has condemned to perdition a portion of the creatures of His own hand. And thus the controversy goes on between the advocates of the old systems, which the world with its advanced civilization has outgrown, and the prophets and teachers who believe that GOD is love and who are striving to set up a higher and more attractive ideal of the Deity than is consistent with the strictly orthodox belief.

The alignment of these opposing forces in the church is growing more sharply defined each year, and the final result will be of tremendous moment to the world. The contest will ultimately eventuate, of course, in the triumph of the liberal element and the final banishment from the church of those narrow and forbidding dogmas which invest the Supreme Being with attributes which it is impossible to harmonize with a benevolent nature.

Dr. HEBER NEWTON, who evidently looks upon the divided state of the church with grave alarm, has suggested a practical and sensible solution of the difficulties which threaten to cripple the usefulness of the great evangelical body with which he is identified and to create discord in other denominations. He advocates the adoption by all churches of the Nicene creed as the fundamental charter of faith. It embodies all of the essential principles of the Christian system as taught by the apostles and enforces allegiance to none of the dogmas which have been set up by theological autocrats. It reduces religion to a matter of practice rather than belief, and is abundantly sufficient for the instruction of the world in the cardinal rules laid down by CHRIST for the regeneration of the race. The world has practically reached the point where profession counts for little as against practice. It is what a man does and not what he believes that determines his right to be ranked as a Christian and as belonging to the "elect." The church must work up to that idea and rid itself of much cumbersome theology before it can become the great moral force which it was designed to be by its Founder.

TREASURER'S REPORT.

Building Fund, Church of Christ (Scientist), Boston, Mass.

Receipts, April 13, 1891, *to July* 7, 1891, *inclusive.*

	Cash in Bank (at date of last report)	$5,000.45
April	13, Alexander Murdock, $10; Mrs. H. G. Atwood (sale of cards), $4	14.00
	13, George C. Merrill, $1; Mrs. T. E. Moore, $1.80; Mrs. J. A. Beck, 82 cents	3.62
	13, Mrs. M. Fernald, $2.00; A. B., $7.50	9.50
	15, M. Bettie Bell, Chicago, $25; E. D. Plummer, Ills., $2	27.00
	15, Mrs. T. E. Moore, sale of cards	6.00
	20, Interest	29.14
	27, Alice Dayton, $10; J. L. Bryan, Ills., $25 . . .	35.00
	30, Friend, Lawrence, Mass	2.50
	30, Unknown, $10; Mrs. W. W. Terrill, Quincy, Mass, $15	25.00
May	1, Delia A. Mitchell	7.00
	4, Frederick Mann, Kansas	5.00
	6, C. V. Willey, $1; Mr. and Mrs. Friends, $7.50; E. H. Babbitt, $2.00	10.50
	6, E. H. M., California, $25; Mrs. W. B. Johnson, $25	50.00
	6, L. M. L., $5; Church of Christ (Scientist), Austin, Ill., $15	20.00
	6, Mrs. E. Cotton, $5; C. S. Sunday School, Boston, $24	29.00
	6, Mrs. L. J. Leonard, $5; Mrs. C. F. Vinal, $2; Mrs. F. E. Taylor, $10	17.00
	6, I. P. Gragg, $25; Mrs. J. Coleman, $25	50.00
	7, Kate E. Rousseau, Ills.	50.00
	8, Mary F. Berry, $75; N. A. Leete, $25	100.00
	11, Mrs. J. C. Otterson, N. Y., $1,000; Mrs. A. E. Stetson, $500	1,500.00
	11, Mrs. W. F. Bennett	60.00
	13, Carol Norton, N. Y., $100; M. T. Thompson, Ct., $1; Friend, $3.05	104.05
	15, E. A. Estees, Ohio, $50; C. H. Closson, Lawrence, Mass., $10	60.00
	15, Mrs. S. F. Linfield	9.00
	16, E. J. Foster Eddy, $100; C. S. Association, San Diego, $50	150.00
	22, Mr. and Mrs. Davis, Neb., $2; Friend, California, $14	16.00
	22, Mrs. J. E. Robinson, Spokane, Wash., $6; J. C. Mann, Kan., $5.00	11.00
	23, N.	30.00
	25, Sales of SCIENCE AND HEALTH, $50; Sale of Music, $13.35	63.35
	25, Ida Surbaugh, 50 cents; W. B. Foster, $1.10; R. B. Chambers, $1.00	2.60
	25, Alexander Semple, $1; C. S. Sunday School, Lenark, $3	4.00
	28, N. B. E., Neb., $50; Church of Christ (Scientist), Chicago, $410.50	460.50
	28, Louis Dooley, $5; Church of Christ (Scientist), Indianapolis, $50	55.00

May	28, Mrs. Lucy Phelps, N. Y., $100; Arthur Otterson, N. Y., $50; Lucy Otterson, $50	$200.00
	30, F. S. G.	25.00
June	1, Mrs. T. W. Hatten, $5; Mr. S. E. Hatten, $5	10.00
	2, Charles A. Clark, $50; Charles E. Mathess, $50	100.00
	3, E. G. Moulton, $5; E. H. Babbitt, $2; H. S. Bird, $5; O. P., $600	612.00
	3, C. S. Sunday School, Boston, $17; Laura Lathrop, $50; Friend, $4	71.00
	3, D. M. Mayo, $35; D. S. Knapp, $5; Mrs. J. H. Laws, $25	65.00
	3, A. H. B., $7.50; E. S. H., $5; Huldah Pitcher, Iowa, $15	27.50
	8, A. P. Warner, $5; Mrs. C. H. Snyder, $30; J. L. Haines, P. Q., $8	43.00
	8, David S. Foster	9.75
	9, Friend	1.00
	11, G. H. White, Chicago, Ill., $25; O. W. Way, Ill., $5	30.00
	12, Mrs. H. L. Walker, $1; William Marcial, Lawrence, $2	3.00
	13, C. S. Sunday School, Oneonta, $19; J. L. Bryan, $50	69.00
	16, Buffalo, $1; Unknown, Buffalo, $1; Mrs. M. E. Keeley, Ill., $25	27.00
	17, Mrs. C. S. Crowning, $50; Friend, $1	51.00
	19, Students of Mrs. Annie Leavitt, Buffalo	75.00
	19, A. F. Michal, $5; Rebecca Dick, $3; Mrs. F. Morath, $5	13.00
	20, Mary E. Bailey, $200; C. S. Dispensary, Junc. City, Kan., $6	206.00
	20, C. S. Church, Fort Howard, Wis., $150; Ezra, McKay, $1	151.00
	22, London, England	210.00
	23, O. P., $500; Unknown, Springfield, Mass., $10; L. C. N., Wis., $5	515.00
	23, Mrs. J. C. Reiley, $1; Mrs. Laura E. Sargent, $25; Adeline Ricker, $10	36.00
	25, Mrs. M. O. Perry	1.00
	26, 2 Friends, Buffalo, $20, $10; M. L. Horton, $1; Eva Thomas, $1	32.00
	26, From Sioux City, Ia., C. S. Church, $50; Mrs. M. J. Smith, $5	55.00
	29, August Mann, 75 cents; Mrs. C. Drew, $3; Friend, $5; Friend, $5	13.75
	29, C. S. Church, N. Y., $100; H. C. Scott, $5; Chas. Salchow, $1.25	106.25
	29, Students and Friends, Topeka, Kan., $54.50; Mrs. A. E. Matteson, $2	56.50
	29, Mrs. H. E. Van Tyne and Mrs. Anna Carter, $5.30; E. G. Coy, Kendall, $2	7.30
	30, C. S. Church, Grand Rapids, Mich., $12.34; Friend, Texas, $10	22.34
	30, Mrs. W. W. N. Boon, $2; C. W. Frame, $200; M. A. S., Lawrence, $4	206.00
July	1, J. B. Merritt, $3; F. A. Buffington, $4; Mrs. Barbara Prince, $1	8.00
	1, M. B. C., Newcomb, $12; G. C. M. Newcomb, $2.	14.00
	1, Students of C. S. Institute, Topeka, $21.50; Delia Mitchell, $7	28.50

July 1,	Students of Mrs. H. G. Southworth, Littleton, N. H.	$26.25
6,	Mira J. H. Zink, 50 cents; Friend, R. I., $25; S. C. Woodward, N. Y., $1	26.50
6,	Mr. and Mrs. Amos Scofield, $2; W. H. H. Benford, $25; E. P. Arpin, $10	37.00
	Thank offering from a student, $20; Mrs. M. A. Robie, $2	22.00
6,	Mrs. Luella Crum	1.00
7,	Mrs. A. M. Kent, $100; O. and M. S. Davis, $2; Wm. Clark, $10	112.00
7,	Mrs. C. C. Williams, $5; Mrs. Lydia Fitzpatrick, $5	10.00
7,	Philip Bradford, $5; Mrs. Olive Newton, $1	6.00
7,	Mrs. Margaret A. Watts, $10; Mrs. M. M. Clough, $12	22.00
7,	C. S. Bible Class, Marlboro', Mass., $8; T. Green, $5	13.00
7,	Mrs. I. P. Gragg, $25; Mrs. W. W. Hodges, $25	50.00
7,	Young People's Fund, M. R. C.	142.69
7,	Children's Fund, M. R. C.	225.19
	Balance in Bank	$11,810.73

ALFRED LANG,
Treasurer Church Building Fund.

In addition to above list there are unpaid pledges amounting to $4,000.

DONORS TO YOUNG PEOPLE'S FUND.

April 13, 1891, *to July* 7, 1891.

Amount from last Report, $464.15; Friend, London, Eng., $100; Sallie Jenkins, Cork, Ga., $1; Friend, Mauston, Wis., $5; Flora R. Page, Philadelphia, Pa., $0.69; Pauline Mann, Broadbrook, Conn., $1.75; Emma Myer, Broadbrook, Conn., $2.75; W. E. F., East Boston, Mass., $15; Friend, Denver, Col., $5; Friend, Jersey City, N. J., $0.75; Friend, Boston, Mass., $10; Friend, $0.75	$606.84

CHILDREN'S FUND.

Amount from last Report, $279.80; Children's Class, Lanark, Ill., $1.25; Geneva H. Parsons, Painesville, O., $0.25; A. S. S., Fostoria, Mich., $1.80; Cherrie Maginnis, St. Louis, Mo., $1; Zilfa Phillips, Black River Falls, Wis., $0.50; Ethel Smith, Cork, Ga., $0.60; Tennie Smith, Cork, Ga., $0.25; Berta Smith, Cork, Ga., $0.25; Children's Class, Utica, N. Y., $5; Children's Class, San Diego, Cal., $15; Children's Class, Peoria, Ill., $17.81; Lily A. Pierpont, Waterbury, Conn., $0.75; J. A. B., Creston, Iowa, $1.25; Myrtle Mann, Junction City, Kansas, $1; Children's Class, Marinette, Wis., $8.22; Boston Sunday School Workers, $135.64; E. E. E., Washington, Iowa, $5; Grace and Gretta Goding, West Randolph, Vt., $1; Children's Class, Sioux City, Iowa, $6.70; Children's Class, Lawrence, Mass., $17.67; Children's Class, Blue Springs, Neb., $1.25; Juvenile Class, Lincoln, Neb., $3.	
Cash received	$504.99
Pledges not yet due	303.50
Total amount	$1,415.33

PUBLISHER'S DEPARTMENT.

ALL Christian Scientists will be deeply gratified to learn that the long-looked-for revision of SCIENCE AND HEALTH, 660 pp. by Rev. Mary Baker G. Eddy, has come from press, and nearly 9,500 copies have already been delivered purchasers. A more valuable bequeathment to the world could not be conceived, or a more acceptable gift to students made. Besides the index, this edition contains forty pages more than the edition preceding, which embody most valuable accessions to the scientific knowledge imparted by this wonderful work, now blessing the whole human family.

THOUGH this book is some 75 pages larger than any previous one, rates on the cloth binding remain as heretofore, viz.: $3.18 each; $8.70 per quarter doz.; $16.00 per half doz.; $30.00 per doz.; ALL PREPAID. *Remittance to accompany order.*

OBSERVE change of price of UNITY OF GOOD, and all pamphlets by Rev. Mary B. G. Eddy as advertised on inside cover page of this JOURNAL.

To encourage and enable fellow Scientists to do as much missionary work as they individually can, in the direction of bringing our JOURNAL before as many new readers as possible, we make the following liberal offer which applies to the APRIL '91 ISSUE ONLY:

50 copies and upwards *to one address*, postpaid, @ 5c. per copy.

IN the BIBLE LESSON QUARTERLY, beginning with July 1st '91, references will be given from the revised SCIENCE AND HEALTH, or from and after the 50th edition; and in the "Expository Notes" the * indicates this edition, while the † indicates the old edition, or what was formerly called the new edition, including all beginning with the chapter on Physiology. Hereafter no references will be given to editions earlier than the thirty-seventh.

SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail the JOURNALS by twenty-fifth of each month.

AT a meeting of the Publication Committee, it was voted to discontinue publishing the CHRISTIAN SCIENCE SERIES with the close of Vol. II. or with the April '91 issues.

MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing *Company.* There is no such concern in Boston. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

VOL. VIII. CHRISTIAN SCIENCE JOURNAL, bound in cloth is now ready for delivery at $2.50 per copy, prepaid via express.

PLEASE note changes made on inside first cover page of this JOURNAL.

VOL. II. CHRISTIAN SCIENCE SERIES, in cloth, will be sent prepaid at $1.25 each, or where six or more copies are sent at one time and to one address, at $1.10 per copy, prepaid.

MANUSCRIPT sent to the JOURNAL without signature and address is not accepted.

In preparing articles for print, *write, with ink, only on one side of paper.*

All manuscript should be in this office by the fifth of each month, and addressed to Editorial Department.

SIX new tracts are now ready for delivery.

All are most excellent for general distribution. See last cover page of the JOURNAL for prices.

SCIENCE demands *order* and *method.* Will friends sending us subscriptions please bear this in mind and write plainly,

1st. The name and address of subscriber, giving street, or post office box, number,

2nd. When subscription is to begin— *month* and *year.*

3rd. Time subscription is to continue.

To do this will not be especially burdensome to any person, and will save *us* hours of *needless* clerical labor, and correspondence.

WILL persons living in localities where Chautauqua or other large educational, or religious assemblies are to convene this summer, please communicate with the Publisher regarding a plan to distribute CHRISTIAN SCIENCE LITERATURE at such meetings?

NOTICE.

QUESTION: — Ought students to continue to organize Churches and Associations?

To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them.

QUESTION: — Shall we continue to read in the pulpit, on Sunday, extracts from SCIENCE AND HEALTH?

If you comply with my terms relative to these Sunday services, published in the August issue of this year's JOURNAL, you should. I have consented to this as above, and see no other causes than those designated in August JOURNAL for changing the form you had already adopted for your Sunday sermons. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.

MARY B. G. EDDY.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of stronghold."

VOL. IX. SEPTEMBER, 1891. No. 6.

ARE CHRISTIAN SCIENTISTS CRANKS?

A sermon preached in Chickering Hall by the pastor of the Church of Christ, Scientist, Boston.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. — ACTS xxvi. 25.

ARE Christian Scientists cranks; and is Christian Science a religion, or system of beliefs to produce cranks? Does it help to make visionaries and star-gazers? That is the charge our enemies make against us. Suppose we look into the matter, and see if this be so.

That we may have a clear and intelligent idea of this matter, would it not be well, at the outset, to state what the word "crank" really means? Within the last ten or fifteen years its common use, in the sense in which we are to examine it, has multiplied. Going to Webster's unabridged, where we would most naturally turn, I find that it is not used in any such sense as we wish to use it. I find it there, it is true, but with meaning such as, "a handle to turn a machine," and the like. But I happened to recall the fact that a new, revised edition of this great English classic has appeared, so turning to that, we get this definition, which serves our turn: "Crank, a person full of crotchets; one given to fantastic or impracticable projects; one whose judgment is perverted in respect to a practical matter," — i. e., a crank is a star-gazer; a visionary; one totally unbalanced; one incapable of seeing things as they really are. Quite often, too, your crank is a being who learns nothing by experience; one who can be told nothing, or who can learn anything that ordinary mortals learn. This definition serves to answer our purpose.

Two questions will occupy our attention this morning.

First: Is Christian Science a system of doctrines or religious beliefs, whose uniform tendency is to produce visionary, cranky people? Does it invariably tend to fill people's heads with crotchets; with fantastic projects, — that is to say, is it adding to the crank population of the world a horde of star-gazers, of impracticables, "ne'er-do-wells," who do not know whether they are standing on their heads, or on their feet?

Second: Are the people who hold Christian Science views cranks, visionaries, or fools; or even worse than that, are they people who are dupes, and who help to dupe mankind?

Let us consider this second point first, as it will pave the way to answer the first question more understandingly.

Unquestionably, we do have among us some people of a cranky disposition, and whose heads may be filled with crotchets, or fantastic projects; people who are visionary and impracticable, "ne'er-do-wells," as the saying goes. It must be with us as it is with Methodists, Baptists, Congregationalists, or, in fact, any other body of persons. Are there no foolish, impracticable ones in these great bodies of people? The truth is, *we* came out from them, many of us at least.

Are there no cranks in the parties and organizations with which America is filled? How is it with all the societies, and great movements for which this age is noted,— all these social and labor reforming parties,— are there no fools among them? It would seem as though "the woods were full of cranks." We certainly have temperance cranks, labor reform cranks, suffrage cranks in plenty.

I will ask you a pertinent question: *How many people have you known who are people of good, hard, solid, honest sense and judgment at all times, in all places, and on all questions or matters?* Am I wrong when I say that you can count on the fingers of one hand the wise ones, who are such everywhere, in all conditions, and on all questions; the people of cool, calm, unbiased judgment?

There is the story of the Scotchman who was found in the

insane asylum. One day, a visitor asked him why he was there, as he appeared so capable and sane? He replied: — "The people outside said I was crazy, while I said I was not; but they appear to have the majority on their side, and so I am here."

Two men will be living side by side in the same church, be it an orthodox or liberal, "hardshell", or progressive; one will be a crank, the other will not. I recall two temperance advocates, or orators, I once knew. The one was so reasonable, sensible, and had such a "pat" way of presenting his side of the question; withal, was so moderate and temperate, and possessed such tact and discretion; knew when, how, and where to address a point, and to whom. The other "slopped over," — if I may use such a bit of slang,— was harsh, unreasonable, bitter, violent,— in fact, was a partisan. The one commanded respect, and almost won over those who reviled Temperance. The other drove away and disgusted its adherents and friends. You see one was a temperance advocate, and the other was a temperance crank. Your crank never understands the relations of things, or can make any allowances that the wise man always does.

But are there no Christian Science cranks? Well, it would be asking too much, when there is such an abundance of them in all parties, sects and churches; in all movements and organizations, to maintain that we have none. We should not know what sort of a world we were living in if we did not have any of these impracticable, visionary people among us. But like the Scotchman in the story, we happen to be on the minority side, and so, although all other cranks may be as "mad as March hares," no one takes notice of them.

Consider also, for a moment, how momentous a theme Christian Science is. What vast interests it touches upon; how deep, wide, high, and grand it is. Consider also how sick, tired, and hungry humanity is; how, through all ages, they have been drinking from cisterns — "broken cisterns that hold no water." See the mighty ferment — unrest —

that is brewing all the time in the world; men turning like frantic cattle driven before the flames, or the tornado, first this way, then that. They hear of Christian Science, and rush to it, not knowing *why* they come, only impelled by a mighty hunger. Unschooled and undisciplined, no wonder they do not know how to behave or act. And what wonder that some of them act as though beside themselves, because of the great mystery they find here, i. e., the gift of Divine healing. They do not know how to explain it, or act wisely at first. It takes time to crystalize the elements.

There is a peculiar fact, touching this matter, we are bound to take notice of. Let there be several people of like sympathies, tastes and views; they will associate with people of like sentiments and convictions. For instance: a number who are inclined to the Baptist faith, join that church. The same is true of Congregationalists, Methodists, Unitarians, or whatever they may be; and so the work of uniting them into one homogeneous whole is comparatively an easy task. Not so is it with this Christian Science movement. Its adherents have come from every quarter of the heavens. One came in from the Congregationalists, another from the Methodists; this one came from the Unitarians, that one from a Catholic church; while many belong to the great unchurched mass,—the Agnostic, or Nothingarian church,—if I may invent a term,—all coming, eager for help and healing; one wanting physical healing, another, something higher; a heterogeneous mass, each with different tastes, habits, beliefs, trained by widely different influences. All this mighty throng to be brought under the plastic touch of a Supreme force,—i. e., the divine force of Love and Harmony.

No system of faith the world has yet seen has had such a task laid upon it as has Christian Science: that of taking this eager, earnest, impetuous mass of men and women, who have never been fed, and unite them all into one harmonious whole. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh

increase of the body unto the edifying (building up) of itself in love."

Thousands upon thousands are turning to this new and living way, because of the intense desire for something that shall feed them, cheer them, hold them up. What wonder if among this increasing mass there be some unbalanced, uneasy persons who lack tact, sense, discretion; above all, stability. Certainly we present no worse spectacle than Methodism, or any new order, has presented in the days of its young and inexperienced growth.

But Christian Scientists are not cranks, or impracticables, visionaries, "harebrained," "cracked," "fanatics!" And he who says it of us, must be moved by anger or prejudice. Our "pulses beat as temperately," and our judgment is as cool and level as those of the people in other religious faiths. We call things by their right names; and while we are looking steadfastly and earnestly within, "at the things which are unseen," we also see the "externals," just as men of the "senses" see them.

To say that the two-hundred-thousand or more, of men and women, who are either already firmly established in this Faith, or are awakening to its sublime Truth, are "cranks, fools, and cracked adventurers," is a foul aspersion, which a fair-minded critic, of close observation, will be slow to make. Certainly a vast movement like this, cannot be disposed of in this slighting way. *Such a phenomena deserves to be studied, not ridiculed.* To be sure, it will take time to unite and harmonize, to develop and apply these principles to society and its needs; but time is an important element in all human growths.

I claim that those who have been longest in this Science, and so may be supposed to understand the most of it; those also whom we would naturally suppose most capable of directing the work; I claim that those people are anything but cranks. I have been with them long enough, and know enough of them to see how patient, strong, wise, and persistent they are. Your crank is not a character capable of holding his attention to a given line of thought or action

for any length of time. He flies from one thing to another, and is easily baffled — turned out of his course. Surely the coolness, steadfastness, devotion, and inflexible determination, with which all *real Christian Scientists* hold "the even tenor of their way," and that, amid bitter trials and persecutions, these qualities are not marks of "star-gazers" and fools. So true is this, that those who come to us, restless, uneasy, and impracticable; full of "notions, fantasies and crotchets," will either give up their vagaries, or give up Christian Science. Christian Science means method, order, continuity, growth, harmony, and peace, and these are not the marks of a crank. The ordinary crank must "quit" his nonsense, or go out of Christian Science. He cannot live in such an atmosphere as the Science creates.

But passing on, I ask you to consider, for a moment, whether Christian Science be a system which lends itself to the mischievous work of adding to the great army of visionaries, fools, cranks, and "ne'er-do-wells," with which society is tormented. I will ask you to take up our leading doctrine, which is stated in SCIENCE AND HEALTH in these words: "God is supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the perfect man can be discerned by the human senses. The individuality of Spirit is unknown, and thus a knowledge of it is left either to human conjecture or the revelation of Divine Science." I ask what is there crankish or fanatical in its tendency about this? It may be incomprehensible to the carnal mind,— doubtless is,— but why should such lofty, pure, grand words contain the element of nonsense, or fanaticism, in them; and why do the orthodox churches, who continually insist that their creeds are based on mysteries, ridicule us for what may seem a mystery to them, yet which is beginning to unfold itself to the honest seeker for Truth, as plain and comprehensive?

Then comes our doctrine of the unreality of matter, also the unreality of evil,— sin, sickness, and death,— which has drawn down on our devoted heads such a fusillade of cheap

wit and scorn, and which has moved our theological critics to hold up their hands in holy horror. Would it not be well to understand what is our *real* position on these points? Much, if not all, the trouble would vanish, were our critics disposed to be fair to us, by carefully ascertaining what our real position is on these points. Let it be observed, then, that we do not deny the phenomenal appearance of evil, i. e., as it presents itself to the senses. So that when speaking of these things, if we have occasion to do so, we call murder murder, and lying lying; we call consumption consumption, and a fever fever, since those are their real names to the carnal-senses, or, to the men of the world. No, our *real ground* is, that these things are falsities to the spiritual man and to the spiritual realm. We also claim that the Spiritual realm is the only one that has a right to "be;" and when this high Truth is perceived, that, then, the phenomenal and deceitful appearance of all forms of evil, sin, sickness and death, will disappear like shadows of the night.

We are not whitewashing sin or evil; we would be glad to make it so hateful to men, that they would flee from it, as they would from a serpent: what we are anxious they should see is, that these things are no part of their real existence.

If this is what it means to be a crank, then the world stands in need of more of the same sort. For, to sum up our doctrines in a single sentence, I may say it is an honest, studious, persistent attempt to reduce our Saviour's teachings and maxims to an every day experience, that the life that now is, shall be made transcendentally glorious.

This world stands sorely in need of a religion which makes larger investments in the things that now are, i. e., seeing things not "through a glass darkly, but" — abreast with them — "face to face." Besides, when one thinks what a farce our present cultus and civilization are; what a travesty on justice and right our courts and laws so often are; what a weight more our current theological conceptions are, how they shut out "sweetness and light." Better be a Christian Science crank,— if we must be cranks,— looking upward to-

ward the light, than a crank, born of the senses, looking with averted eyes toward "chaos and old night."

And now for a closing suggestion. We, who are Christian Scientists, bearing the heat and burden of this battle, owe it to the world, to our noble cause, to ourselves; and, above all, to our Teacher, so wise, and patient, that we make use of rare discretion, moderation, and tact in spreading the truths of Christian Science. If any people have need of sanctified common sense, *we* are the people.

Can we not show to the world that we are apt students and followers of the one single character, in all human history, who made no mistakes, who was, in a super-eminent degree, wise, practical, discriminating,— Jesus of Nazareth,— that the world shall take knowledge of us, that we have been with him, and caught his secret; "that we have learned of him."

NOTICE.

A STUDENT is in no sense a substitute in the field for our Alma Mater.

The student is not ready for this. The Author of SCIENCE AND HEALTH is teaching and healing widely through her books, and is teaching in no other way. For me to serve her at present is the sure way of doing good. She has served us many years.

Let the students *heal*, teach, and preach, above all, let them HEAL, and go on as heretofore. My post of honor will not be deserted, therefore, do not wait, expecting me to teach.

E. J. FOSTER EDDY.

"For the strength of the hills we bless Thee,
Our God, our fathers' God!
Thou hast made Thy children mighty,
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless Thee,
Our God, our fathers' God!"

OUT OF THE OLD, INTO THE NEW.

J. J. R.

My first acquaintance with the subject of Christian Science was about three years ago, while in college, preparing for the ministry. The usual break-down from over study came and drove me through a course of doctors, medicine, dieting, proper exercise, etc., until I gave them up in disgust. Christian Science was then recommended and tried. It seemed a dangerous thing for a ministerial student to tamper with, and misgivings, fears, and doubts crowded my mind. Physical relief came, but that was nothing compared with the uplifting, spiritual influence felt in the treatment.

I felt more than ever like singing,—

> "For heaven is nearer, And Christ is dearer,
> Than yesterday to me; His love and light
> Fill all my soul to-night."

The thought came, if this draws you so near to God, it surely cannot be an evil or dangerous thing. A copy of SCIENCE AND HEALTH was given me to read; and, although its clear reasoning, purity of thought, and high spirituality commended it to my mind; yet there was a strong, bitter feeling against it, principally because it conflicted with my pet orthodox theories.

About this time there was a stirring up among the ministers and members in the church, of which I was a member. A stand for or against Christian Science was called for. Those *for* were dealt with accordingly. I could not give up my theories, which I then regarded as the Truth, and so decided to leave it alone altogether. Leave Christian Science alone? Yes, if it would leave *me* alone.

Seeds of Truth had been planted, and they would sprout. I could but ask, had I been candid in searching for Truth? Ofttimes the seed, we have so anxiously sown, seems lost, or choked by the surrounding weeds; but meanwhile it has been germinating and growing apace, until, by and by, it

towers above the weeds, and soon *they* begin to wither and die.

In my ministry I found Science thoughts working into my sermons, and frequently difficulties would come up which were hard to meet. How to reconcile some ideas of Truth, that had found lodgement with my orthodox teaching, puzzled me. For instance, I could not consider so-called death a "dispensation of God's providence;" yet if death was not from God, where did it come from? As I looked on a corpse I would say, "This is not your dear one." But then came the thought, if this is not that one, how could it be before death? And if death is the stepping-stone to glory, why grieve at all?

At the sacrament of the Lord's supper I could not help wondering if God cared very much about the bread and wine. Especially was this the case in one instance: The good lady who made the bread had put "shortening" in it, and some of the other good brethren and sisters objected. Well, I thought, what does the Lord care about the shortening? Then, if He does not care about the shortening, why does He care about *any* of the material? Fermented and unfermented wine suggested the same query. The chemical change wrought in the wine was in accord with a law made by God, as I believed. How then, could a change in accordance with God's own law make anything unacceptable to Him? It seemed plain that it was not the condition of the material, but the condition of thought, the state of mind in the worshippers. If such was the case, what virtue could there be in the material? God could not accept sacrifices as of old, if the thought of the offerer was evil. See Isa, i. 11—18; Ps. li. 16, 17. If matter was of no importance why did God make it?

Another difficulty I found was in audible prayer. I cannot say that I ever offered a prayer in public, without thinking of how it was being accepted by the people. Especially was this the case if some prominent person was in the congregation. Yet, I do not consider that I was "a sinner above all men that dwelt in Jerusalem" in this respect. It

is doubtful if ever a public prayer is offered without such thoughts. I have often reproached myself on this account, and tried, and tried again to forget all material surroundings, but mortal sense would assert itself. Then, I would ask, why pray aloud at all? Can God who knoweth "the thoughts and intents of the heart" hear better? If not, it is only for the benefit of the people, and that is not prayer. These, with many others, were the ever recurring thoughts which mark the steps leading me to Christian Science.

At last, after two years of such struggling against the Truth, I determined to investigate the subject, and satisfy my mind. The more immediate cause was my comparing two passages of Scripture, Gen. iii. 5, "Ye shall be as gods, knowing good and evil;" and Rom. xvi. 19, "I would have you wise unto that which is good, and simple concerning evil." I had preached a great deal against evil, and thought it necessary to know as much as possible about it in order to guard against it. Here were two passages, the one for, the other against me. The one agreeing with me was the Serpent, the one against me, the inspired apostle. Adam had always known Good, and all his trouble arose from a desire to know good and evil. Now if knowing evil was bad,— which it certainly proved to be, — and if, in our efforts to get back to God we should be "simple concerning evil," surely God could not be its origin. If God made all that was made, and did not create evil, it cannot have a real existence.

I had always prayed that I might be led by the Spirit, and firmly believed that God would fulfil the promise of Jesus, "When he, the Spirit of truth, is come, he will guide you into all truth." But it was hard to get the consent of my mind to be led into it through Christian Science. At last I succeeded.

When we (my wife and I) had decided to investigate, we heard of a course of lectures to be given to a class of so-called Scientists, and determined to enter. We knew little of the difference, and were told that they were just about the same, only this teaching was more liberal and advanced; that no human leader was recognized, every one having a right to

his own opinion, and the claim of sin was simply ignored. Of course this was exceedingly enticing. No belief of evil to overcome, and to have any opinion we wished, and call it Truth. Mortal mind had been holding itself in readiness to protest against being dethroned, and here we found it still had the right to sway the sceptre.

We soon discovered that something was wrong, and were disappointed in what we heard and saw. The gentleness, meekness, and love we had seen in the lives of true Scientists were lacking. *Self* was exalted instead of abased; no reverence for God was manifested; the desires of sense were indulged,— for every one was a law unto himself; and man was made identical with God. It was the subtle claim of the Serpent repeated: "I will make you as gods." If what we found here had been Christian Science, we would have been sadly disappointed, but we had read SCIENCE AND HEALTH enough to know the difference.

Our experience only served to turn us away from the false, to seek the true. We were more hungry for the Truth than ever, and could not feel satisfied until we had been under the instruction of one of Mrs. Eddy's students. The opportunity soon came. After trying to feed on husks, how sweet was the bread at our Father's table.

Nothing delights me more than the light which Christian Science throws on the Scriptures. Difficulties, that always seemed inexplicable, are made clear; every passage is illumined. I cannot see, now, how I could have read the Bible with any pleasure before coming into Science. "The crooked is made straight, and the rough places plain."

NOTE.

SINCE October 1, 1889, Circular Letters have been prepared, and mailed with care annually, to the student-membership of the body, known as the Christian Scientists' Association of the Massachusetts Metaphysical College, Boston. In case any member has failed to receive the same, all such are hereby kindly asked to confer with the one having this matter in charge, sending full address, in the communication, to Mrs. M. W. Munroe, 281 Columbus Ave., Boston, Mass.

PROOF POSITIVE.

E. J. F. EDDY, M. D., C. S. D.

FROM childhood my thoughts turned toward God, and my desire was to be His child, — to be good. This desire was fostered by praying parents, and I was brought up after the manner of the "strictest sect" from my earliest recollection.

I was naturally a very timid child, yet when the invitation was given for those who desired the prayers of praying ones present, and who wanted to be Christians, to rise, I made — to me—the great effort, for I did want to be a Christian. I do not remember the time when I did not pray daily, and at that time I prayed as best I knew how, and the people prayed for me. But oh! how great was my surprise and disappointment when no change came over me, and I had found no more of God, and no conversion had taken place, to my consciousness.

I still continued to pray, until a year or two after, when I met with such sore defeat that, for a time, I thought it useless to pray to a God who would not hear or answer my prayer. My mother, one of the dearest of all the earth to me, was taken with a serious belief of illness. I prayed so earnestly, and believed so certainly that God would not let her die; but the desired request was not granted, and she left us. At this point my faith in God and prayer seemed crushed out of me, for if God could do all things by His omnipotent power, and He had commissioned His people to "cast out devils, *heal the sick*, raise the dead," why was it not done; why were His people so powerless; why was God so distant and so little manifested among those who professed to be His, and to call upon Him? My praying almost ceased for a time, but my desire to be a Christian never left me.

Twenty years rolled by with its varied experiences, including which was the late civil war, and though the fetters of the black man had been stricken off, and one form of slavery abolished in our country, I still remained bound in darkness, with no more light than when I began. I was urged to take a more active part in public meetings. At first fear and

pride held me back, for I thought I could not make as lengthy and nicely worded prayers, and express myself as beautifully as did others. But such hollow mockery does not bring us into communion with our heavenly Father. Though by practice I could work more easily. I did not find the spiritual light and liberty which had been the one great object of my life to obtain. I was still disappointed and dissatisfied.

Like many church members I thought my church and my school of medicine were the only ones. And while these were so imperfect in bringing out the life of Jesus, and demonstrating his teachings, affording me so little of what I was needing and expecting, I could see still less in those to which I did not belong. Here many stand in this condition of thought, depriving themselves of great blessings, and are hedging their own way, and it may be that of others, toward God and His kingdom. Here too they remain until forced to take a higher stand for God by severe trials, sore afflictions, or oft repeated chastisements. Some think it more manly "to have a mind of my own," which is quite apt to be in opposition to Truth, or the Mind that is God, and which has kept many from infinite blessings so benignly proffered. I asked and expected God to answer me in my way, but He answered and delivered me gloriously in His own way.

After nearly forty years in these unpleasant experiences, and sad failures, the subject of Christian Science was presented to my notice. At first I met it with scorn. The subject presented itself to me again and again, each time with a stronger claim and more forcible demonstration of its power for good. At last I said, "If there is anything here better than I have, I want it," then set about trying to find it. I procured SCIENCE AND HEALTH, which I read with avidity. Behold! here "a great light had sprung up for them that sat in darkness." I continued to read and study, and sat at the feet of the Author of that wonderful Book, for instruction therein, when the very heavens seemed to open to me. Here I found the "pearl of great price" I had been seeking all my life. My joy was complete; my desire was satisfied; the void was filled; God had come near and had been revealed

to me. I had a "living God," "an ever present help," and a practical religion that could be demonstrated. I found here just what I needed, and what I wanted all the world to have, for I saw my need was a general need that had been fully met, and could not be supplied elsewhere. I saw here the Christ, Truth.

After this blessed and glorious experience, friends tried to dissuade me from going on, and "Christians" prayed that I might see the folly of my way and return to the old. But God forbid! All the world cannot make me think this is not the better way, for it has furnished me with positive proof in demonstration, which all creeds and systems of religion have failed to give. Its fruit, of which all may partake, is Life, Truth, Love. Its motto is "GOD IS ALL," and, "By their fruit ye shall know them."

I once had a despatch from the friends of one who was supposed to be at death's door, from the effects of a blundering surgical operation in "scientific hands." I gave less than a half dozen treatments, according to Christian Science, with restoration as the result. Can, or do, other methods, or religions, furnish this positive proof, or bring forth this kind of fruit to the honor of God?

It is necessary that we be able to give "a reason of the hope that is in us," and that according to the spiritual interpretation of why and wherefore.

As we stand for the first time with scalpel in hand to dissect the embodied thought of mortal man, or with surgeon's knife to perform our maiden operation, and see the habitation of repulsive mortal beliefs, it is almost overwhelming, at first, to the novitiate who shrinks from such sights as meet the sensitive trembler. But when we stand in Truth, as revealed by Christian Science, and use its spiritual means for dissecting mortal mind, the former view wanes into insignificance.

The baleful error of ages has been a looking for, and following after the personal and material, and employing such measures to gain an object, which is wholly outside, and which can be obtained only by spiritual and impersonal processes.

How can we desire to reinstate or perpetuate the finity that has proven itself full of all iniquity, and then believe we lose all if we lose this hideous personality; or how can we desire to be what the senses alone formulate, if we understand Christian Science?

Is it not enough to be individually conscious of Life, Truth, and Love, supremely blessed, eternally happy, and allow the divine formative Principle of this individuality, to constitute it after His own model, not ours?

THE following is clipped from the *Concord Monitor*.

The Dislike of a Term.

We have heard an amusing but altogether authentic tale of a very wealthy and pious lady who cautioned a friend not to have anything to do with "Christian Science," not because it was a system of quackery and delusion, but because it had the word "science" in its designation. "I confess, dear," she said most earnestly, "I don't like that word 'science.'" Can such things be, amid the blaze of Nineteenth century enlightment?

Yes, they can be and are. Not often perhaps do we hear the naive confession, "I don't like that word science," but proofs abound that multitudes of presumably educated people, many of them living in luxury made possible only by scientific invention, dislike both the name and the thing. They dislike the exactness of science, dim as their apprehension of it may be; they dislike its methods; they dislike the standard it sets up—truth, conformity to fact, without regard to previously established opinions.

The apostle of truth who preaches severe doctrine in the wilderness is not to their liking; give them one clad in soft raiment who preaches comfortable doctrine in a richly upholstered church.—*Popular Science Monthly.*

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

WHO IS MY MASTER?

W.

ALL over Christendom is told the tale of one who was called by the endearing name of Rabboni-Master. Multitudes followed, and would make him King, but he passed by, unmoved by the breath of praise. Some sneered, calling him only a poor carpenter's son; yet to this he was insensible. Loved and honored as no man ever was or has since been loved and honored; hated and persecuted, he still kept on his royal road, alike unmoved by praise or blame.

Right here let me ask, who was his Master? Surely some unseen force was the basis of his marvelous patience, his wondrous words. Thinking, in quick review, over his deeds, which were but his inner thoughts manifested, we know his Master was *Love*. What but spontaneous Love could give the power to overcome the wilful persecution of his enemies, and enable him to say "I have finished the work which thou gavest me to do?"

In a moment of great longing, a Christian once prayed to know the Way, and received from God the assurance that more good could not be gained, until that which was already possessed was put into practice.

This corresponds with the Scripture: For "he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" As much as to say: if we do not appreciate what we have, we are not in a condition to be benefited by greater blessings.

Christian Science cannot be grasped by a hypocrite, and who of us, who walk under its white banner, are half what we pretend to be. Truly, God, Good, has all power, but to say this, and then show by our deeds that He has little or no influence over us, is to virtually deny the fact.

It may be said that Christian Scientists are cold and unloving; and while I do not believe they are, it has seemed some times that we lack real love, which is, must be, expressed in warm sympathy.

I do not mean that we should be overcome by the woes of others, but I will say that it has been my own experience that nothing makes the broken heart, bending beneath its weight of sorrow, so strong as to feel the real, genuine sympathy of a friend. Words cannot take the place of the kindly look, the warm hand clasp of one, who, having passed through the deep waters of affliction, still stands waiting, with confidence, the promise of God to "wipe away all tears." If we love, we sympathize, not *with error*, but with those afflicted by it. This will give us tact and wisdom, that nothing but Love can give.

Christian Science takes away none of the good that graces the life of a true Christian, but adds to it, and gives a power over that which enslaves.

I remember well when I first studied Christian Science, I talked so much about it, and was so enthusiastic, that I gave my mother, who was a most sincere Christian, the impression that her love and careful training was considered of no consequence at all; this grieved her, and not understanding anything about Christian Science, she felt almost unfriendly toward it, until one day I said, with fervor, how much I now appreciated her teaching, without which I could not possibly have entered into this Light. This opened her heart, and she told me how she had been feeling, and from that day the Truth in SCIENCE AND HEALTH was her daily food.

Let us carefully remember, in our struggle to be scientific, that to be kind and loving, patient and unselfish, is being Scientific, and does not make us prone to error. Love, as we knew it, led us into Christian Science, and it never will lead us out of it. All of us who suffered from sickness, remember the loving care of our friends who did all they knew how to do, and made many weary hours cheerful with their kindly affection.

LOVE is God's loaf; and this is that feeding for which we are taught to pray, "Give us this day our daily bread."—*Beecher.*

A GOLDEN OPPORTUNITY.

MRS. M. W. MONROE.

OF late there has been, manifestly, a moving of the waters, causing a strong impulse to awaken the interest of the field in the erection of the dear Mother Church in Boston, making it as wide-spread as Truth itself, for which it is to stand as a perpetual witness through all generations.

Since Christian Science is the universal panacea for every mortal discord, the destroyer of sin, sickness, and death, it is *universal salvation;* and the thought coupled with the subject is that of Love's demand for universal, free-will offerings to this effect.

Throughout the land there are hundreds, yes thousands of sufferers, in belief, who have felt the touch of this healing power, and "whose hearts the Lord hath opened," as of old, revealing the spiritual truth of Life forever existent, harmonious and eternal to their individual consciousness. To all such, be they students, patients, or simply readers of the marvelous Truth, embodied in the text book, SCIENCE AND HEALTH, we extend a cordial greeting, and invite you to share in this tribute of love, a thank offering to the Father and Mother God, for the bestowment of Divine Science in its demonstrating power of healing and saving grace.

The suggestion given by J. S. E. in the May JOURNAL, to give the profits accrued by the sale of SCIENCE AND HEALTH, to this cause of building the structure for Truth, finds response in a remote nook in our land, known as the Black Hills. One who has received the blessing of Christian Science, but who has been, thus far, deprived of the benefits of personal instruction, expresses her gratitude by following out the suggestion. Her love for the Book and its Author prompted this heart-work, together with a desire to spread this glorious gospel of healing.

It is blessed to know that it does not so much depend upon the "gift" as the "altar that sanctifieth the gift;" then speedily bring in your "mites" from hearts aglow with Truth and Love, that as the revelation of Spiritual understanding embraces the universe in its enlightenment and blessing, so may this testimonial belt the entire globe, emblematic of the Science which perpetuates the conscious unity and harmony of divine Love.

HAD A LIZARD IN HIS ARM.

A Remarkable Cure Effected by a Young Medical Student.

A YOUNG medical student from the South attending lectures in this city tells how he cured a patient who was suffering from a curious ailment. The patient was an old negro, who for many weeks had been gradually wasting away from no apparent cause, says the New York *Times*.

When questioned by his family as to the nature of his trouble, the old fellow would sadly shake his head and beg them not to press the question.

The young student noticed the old man's emaciated condition one day, and becoming interested in the matter, made it his business to find out what the ailment was. It was a difficult job to extort any information from the aged patient, but finally he broke down and confessed that he had been bewitched and had a lizard in his arm.

The student gravely assured the negro that taking reptiles from bewitched people was his specialty, and that he had stocked several menageries in that way. He finally succeeded in gaining the patient's confidence, and dismissed him with a supply of bread pills and instructions to call the following week.

When the negro put in his appearance the next time, the student had a dead lizard in readiness, and convinced his patient that it was the identical one that formerly abode in his arm. He straightway began to improve and is now vigorous and hearty.

The above ludicrous incident (clipped from one of our Dailies), given for its seeming folly, is only too true an illustration of all the ills of mortal man. The belief of lizard in the arm of the old negro was just as real to him as the belief of consumption, or any other belief of disease, to the highly cultivated and refined man or woman — no more and no less so, and with like results. Herein lies the work of Christian Science: to undeceive the world of self-inflicted illusions; to meet error with Truth, and to bring all into their rightful inheritance, that God *has* given.

This illustration also shows the effect of casting out evil with evil; for while one belief — a lie, or deceit — was seemingly removed, there still remained the belief in the lie that the lizard was taken away, which was as great an error as to suppose it was there in the first place, and the man was brought no nearer to the truth of his being, — which is the inevitable result of the methods of error. Not so with Christian Science, Truth, which shows man the error of his ways, and brings him nearer to God and harmony. — E.

HOME AND CHILDREN'S DEPARTMENT.

GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry boys,
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys, with all their joys —
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave He'll have them be,
Fighting for truth and purity;
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;
God wants to make the girls His pearls —
And so reflect His holy face,
And bring to mind His wondrous grace;
That beautiful the world may be,
And filled with love and purity;
God wants the girls. —ANON.

In listening to the conversation of some of the little folks, the idea suggested itself, to visit the children's class of our Sunday School, and ask the children for some of their thoughts. So, with the kind permission of their teacher, I took my seat with them to learn of the allness of God. I asked if they would tell me something of their demonstrations during the week. The time was so short, that I could only jot down a few of their expressions; and trust that *all* may gain the lesson I did, from those baby lips.

The first was *Love.* The little girl commenced by saying,— "Well, you must know I don't like to be teased; so I made up my mind that I must demonstrate." I stopped her there, to inquire what was the meaning of the word *demonstrate.* Her eyes grew very big with surprise, as she looked at me, but her answer convinced me, that she could define the word understandingly. "Why, to demonstrate means that you must find the good around you; — so I just went off by myself, and knew that the boys could not tease me, that everything was of God, so it must be good, and if it was good, why it was showing *Love.*

Then I went back to the boys, and they didn't offer to tease me any more."

The next was *self-sacrifice*, — a difficult lesson for us all. Elsie began: "I know a little girl who hadn't any dollie, so I took the one I loved the most (to be sure it only had part of one arm, and one leg was broken besides, but that didn't matter when I loved it the best of all, for Mrs. D—— tells us that we must always give the best if we can). Well, I dressed the dollie up nice, brushed its hair, and tied a ribbon around its waist, and took it to the little girl; for don't you see, I was doing just as I would want to be done by."

Next came the little peace-maker,— and she really looked it, dressed in a soft grey dress, and her hands folded in her lap. She said: — "There are lots of boys around the flats where I live, and they seem so rough" (I noticed that she said "*seem* so rough"). "We boys and girls were sitting on the steps, making balls of tar and putty, and rolling them like marbles, when a boy came up with a blower, and blew a piece of putty in one of the boy's eyes. Well, of course he cried; then another said that he was going to tell on him; so I ran in the hall-way, and treated that the boy was not hurt,— for only God's child was there; that there was no hurt, so there was nothing to tattle about. Then, don't you see, the boy who *thought* he was hurt, was all right, and then the other boy had nothing to tell; and the boy who blew the putty went off, and that was out of sight. 'God filled all space.'"

The next was a sweet little maid, Stella, trying to lisp how she brought out her own thought. She said: "I heard the fire-engine rushing past, and error just tempted me to run and look out of the window. I tried first one window, then another, until I got to mamma's bedroom, and there, by climbing on a chair, I saw the whole thing, — engine, fire, and all. I called to the rest of the folks to come and look too. So you see, I got everybody interested in looking at the big error. Well, that didn't end it. In the evening we had company to dinner, and while we were at the table, mamma's beautiful lamp shade took fire. Well, it burned so fast that papa said,—'Tis too far gone; no use to try to save it now.' Then they all played that their glasses of water were different engines, trying to save the house. Of course mamma felt very badly, and then I began to think, what was it made that thought, for I knew it wasn't Truth, and

it just came to me that I had brought out my own thought, making that fire in the afternoon so real, to burn up things. So it just caught in our own house, because if we think wrong, it always comes back to us in some way."

Next came little Andrew, eager to add his demonstration to the list. 'Tis astonishing how practical the little ones make all their work. He began: "Stella and I were playing with her tin soldiers, and we wanted to get them apart, so I stuck the poker in the fire to get it red hot, like the plumbers do, and I tried to melt the soldier by laying the poker on, when it just turned over and burnt my wrist. For a moment I thought it burned, then I remembered my Science thought, and began to demonstrate. I had to do it quick, too. I just said if God is everywhere, it can't hurt; Love can't hurt, and the pain stopped right away; only the mark was left; it never hurt me again."

To me it seemed wonderful to listen to the matter of fact way those dear ones told of work done, that many an older Scientist would have rejoiced to have acknowledged conquered. The little class seemed to be chemicalizing on the purifying thought of fire,— "The consuming fire of Truth." The next little chap told of *his* experience with fire. He began: — "Two other boys and me had an advertisement package of H.-O., and one of the boys said: 'Let's cook it.' So we went in our kitchen, and Mary (that's our girl's name. She likes me 'cause I like her) gave us a saucepan, and we put water on and boiled it, then put in the H.-O. and salt, and when it got thick, some popped out and burned me, making big blisters on my fingers. I 'hollored' for a moment. Mary told me to put my hand in cold water. You see, error spoke so loud, I forgot Science. Well, by and by mamma came home, and I had my hand in the glass of water. She said to me, 'Why, Walter, what does this mean; what are you doing with that water; what have you taken in place of your God-thought?' I felt ashamed, and said, 'a glass of water.' Mamma said 'No, not that!' Then I said, 'an idol.' Mamma said 'Get behind us Satan!' Then I threw the water out, for I knew that as soon as I had got started right, I would be all right, if it did seem all wrong, and my hand never hurt me any more. You know our teacher tells us that why we get hurt is because we are afraid, and I guess that's so, for when I just go ahead and feel that God is there, why nothing stops me."

So eager was each to tell of what the understanding of God's

word had done for them, that before Walter had fairly finished, Willie wished to begin. He started by saying,— "I had a great big wart on my thumb, and mamma said I must treat it myself. I couldn't help but see it, for it was so big; so every time I saw it, I just said, 'you are not there. God fills all space, and God is Love;' and in two days the lump was all gone. I showed it to papa and mamma, and they were dreadfully surprised, and asked me how I did it, and I told them that I just thought of God all the time."

Thus was finished the thoughts of that Sunday morning. I gathered the pearls, and strung them on the golden chain of Love. May our daily prayer be, that we grow more and more into that perfect likeness, reflecting the perpetual thought of Life, Truth and Love, as the children teach it to us by their simple trust.— V. D. G.

ENCLOSED find check for $5 from the Christian Science Sunday School in Wilmington, Del. for Children's Fund. We think perhaps some other Science children would like to know how we brought this money out in Science.

On the 26th of last April five little girls and two boys came to our new Reading Rooms to form a Science Sunday School. They were all under eight years of age, and knew very little of Science, consciously. Three of these brought a penny each. The unexpected offering drew a quick response from mother-love, which whispered, "Give each a tract in return, and let them distribute Truth, and at the same time earn the penny for next Sabbath."

After a few simple lessons, the children were told that the leaflets were God's message, and that it was more honorable to sell Truth's words than the most precious error. Also, that every one wanted to know of Christian Science, and to offer it was giving a "cup of water in the name of a disciple." This was the beginning.

The call to furnish "Mother's Room" was heard, and gave an object. The demand for Truth grew as the interest deepened. Twice a week here, there is a street market which every housekeeper visits, basket in hand. For hours, the stream of seekers after the good things of material living, pours by. Surely among them were those who wanted the Bread of Life. It is told of Paul in Acts xvi. 13, that he went "where prayer was wont to

be made, and spake to the women there." At least the teacher and her little pupils could give the chance to get Truth-food. Great was the reward. Many were the bright smiles and words of approval and good wishes for our school, as the tract was exchanged for a penny, and tucked away in the basket to be read at home. More than once it was demonstrated that Truth was in demand, when we were sought out a second time, or ladies stopped, saying they wanted to get whatever was "good."

One little boy, not quite four, sold over a hundred. His sweet little voice and bright eyes when he said, "Would you like to buy a tract?" always won a hearty response. A little girl of five was similarly successful. Good transparencies. "The Way to Begin," and "Practicability of Christian Science" are good market tracts, and made their own appeal to the mothers and housekeepers. One day the little tract-seller took his post at a corner where a boy was calling "Peppermint — one cent a bunch." In a little while he moved his wares aside and watched the boy with the tracts. No pennies were put in the Bank except those realized from the work; and the children were not allowed to "keep the tract to sell again," if some one offered them the money and the privilege. Love certainly helped us, because we were putting a value on Truth, as taught in Christian Science.

When eleven weeks had passed, the Bank was opened, and five hundred pennies came tumbling out. Every one had a Love-thought on it. They show us that a few, if in earnest, can bring a good deal of Love into sight. The Science could not have been sent into as many homes so easily any other way.

The words in SCIENCE AND HEALTH which these children love best are those in the "Scientific Statement of Being," and they can tell the page where it is found, and say it with real spirit. Each meeting is closed with it. The next treat is to sing a little song altered to suit Science thought, and one verse goes with this offering as an expression of their love.

"Joy, joy, joy, Children of Good, we freely bring
Tidings of joy, joy, joy, Spirit is God and God is King."
CHORUS.— Glory to God in the highest,
On earth good-will to men.

Every Sunday something is read from the children's department of the JOURNAL, and the little ones already demonstrate over small claims, and some which their mammas think are pretty big. One day we taught them about flowers,— that God's flowers are thoughts. *Obedience to Good* is a bud which grows into a beautiful flower called *self-government;* and that SCIENCE AND

HEALTH teaches that man is only self-governed when he has no other Mind than Good. The result of this Lesson was four bunches of wild flowers, brought in a few hours later, as a voluntary gift, by four scholars. Love does all.

We have had so many proofs of the power and presence of Love in opening our Reading Rooms. We have the hours from eight to ten every morning devoted to the children, and several come regularly to be taught Truth. We find that it helps us as much to teach them, as them to learn.— ALICE DAYTON.

"UNLESS ye become as little children ye cannot enter the kingdom of Heaven. To become pure as a child is the command. Not only pure from sin, but purified from doubt; the doubt of God's omnipotent care. Little children do not doubt the truth as set forth in Christian Science, but go right to work to prove it.

My little boy, eight years old, was out walking with his Grandpa, little brother and sister. While passing a neighbor's house, Grandpa was called in to a man who was dangerously ill from cramps and violent retchings, in which condition he had been for some hours. He required immediate relief, and Grandpa said, he would not have given two cents for his chances of recovery. Home remedies and applications had been tried without success, and the only thing left to do (seemingly) was to call a doctor, with all possible speed, which Grandpa proceeded to do. But one remedy had been overlooked! Little Albert goes to a Christian Science Sunday School where he learns that "God is All-power," and "an ever-present help in time of trouble." He was standing in the room, unobserved, waiting for Grandpa's return. Knowing the "Scientific Statement of Being," he repeated it silently, and had hardly finished when the sick man was relieved, and sat up and vomited, and said, "I am all right." When the doctor came, the man said, "I don't want any medicine, I am all right."

Albert came home and told his mamma and papa (both of whom have been healed in Christian Science, and think the world of it) about his demonstration, never doubting for a moment that the cure was the result of the little Light which he reflected. Thus little children are become our leaders; without a fear, without a doubt they take the word of God and demonstrate it.

Albert was always more or less sick before his parents knew of Christian Science; and when now some of the neighbors meet him and say,—"Why Albert, you are looking splendid!" he answers, "Oh yes, I am never sick any more since we live in Science." He, or his little sister, or two little brothers, never ask for a drop of medicine, though ten months ago a full supply was constantly kept on hand, and used most daily. When they have a pain or ache they come and say, "Mamma, treat me," or, "Treat me papa." The little fellow three years old says, "Preat me mamma." And, as a rule, they yield almost instantly.—A. A. H.

OPEN LETTERS.

ABOUT four or five weeks ago, during my absence from home, our house was entered by burglars. Relatives, who were left in charge of the house, were confronted by a man holding a pistol, and demanding money. Nothing was taken however, and all were protected. But a few nights later the same man was arrested and imprisoned for the burglary of other houses, and was sentenced to the Penitentiary.

On arrival home, my first thoughts were, seemingly, terrible fear, though sweet whisperings of Love and Truth stood sentinel, and always ready with the contradictory and positive statement of Good. But the seeming conflict grew fiercer and wilder for three days and nights, at the expiration of which, came these thoughts,— "There *is* nothing but Love working, 'deceived sense' only can say otherwise. Love is guiding and directing in all things. This man is a brother, seemingly lost in the darkness of sense, following what, to error, is greed of gain, but understood according to the infinite light of Love, it appeared a reaching out for the true wealth, the gems and jewels rightfully belonging to every idea of God." Then came the words of Love,— "You have these precious gems, these priceless jewels; go, *give* of my boundless treasures, clothe, feed, and comfort my little ones!" At first it *seemed* a difficult task, but as the great, glorious Love-light came surging into thought with all its effulgence and beauty, all sense of a task disappeared, and only gladness to *rise up* and *do* the Master's bidding, remained, willing to follow wherever it might lead, even though it be behind iron prison bars, there to shed its bright, glad light, and proclaim liberty and freedom to the captive.

The hunger and thirst were great; and Love and Truth cast down every barrier, and liberated its own. Iron bars, to that man, no longer meant imprisonment. After drinking of the living waters, partaking of the "bread" which satisfies, came consciousness of freedom. But let his own words testify: — "I would not, to-day, change places with anyone, outside this prison, who has *not* this great Truth, Christian Science."

He is now working for others, and looks upon the seeming confinement at the Penitentiary as only an opportunity in which to do the work of Truth and Love, and reach out a helping hand to

others, who, to sense, are struggling in darkness. He is studying the lessons from the Quarterly, and following in the thought of Scientists closely.

There were five copies of SCIENCE AND HEALTH left in the prison at Cleveland, three of which were taken to the Penitentiary by prisoners.— MRS. T. F. N.

Extracts from a private letter.

OUR students, one by one, are gathering in the sheaves. A part of us live at the extreme north of the city, and a part at the south. Some weeks ago we started a south side reading of SCIENCE AND HEALTH. It is well attended. Last night we held the first north side reading at my home. Thirty-one present. Several who had never been out to a Christian Science meeting before. All inquired if there was to be another, and said they would be here. Two years ago Mr. S. and I were alone on this side, now we have four students.

A few weeks ago Dr. —— read a paper before the State Dental Association, on Christian Science and Dentistry. In the criticism that followed, I was constrained to speak for Christian Science. I had not dreamed of doing so, but there was a call, and Truth gave me the words to speak. The result of the effort (not *mine*) was that three dentists declared their intention to try Science as soon as they reached home. It was through the paper, the criticism and answer, and later, talks with students. So the knowledge of Truth spreads.

Two weeks ago, I had the blessed privilege of demonstrating the Truth in the healing of one of our most widely known citizens, just home from Florida, believing his last hour was nigh. Science took him from his bed the third day, he came to me on the fourth day, and on the sixth was dismissed as healed. The best part is, he was healed spiritually.

We have pleasant airy rooms, for Dispensary work, where we hold our Sabbath and week night services, —also make them our headquarters every day. The doors are never locked, day or night; and friends or strangers can go in and read or write; and numbers do so when no one is present. We long to advance the work, and try to hear and see every call, and always to respond.

With all who come to me, I aim to show them that as children of God, they owe allegiance to the one God, and to no other *claim*

of power. One patient is a man of strong character and inflexible will. An officer in the army; a successful business man, until compelled, by illness, to retire from the ranks; it seemed to me that like the Centurian of old, who was a man under authority, saying to his servants "go here, and go there," he recognized Truth as *all power*, and yielded willing, loving obedience, and now, at the end of five weeks, is a devoted student of SCIENCE AND HEALTH and the Scriptures, and is able to show to his friends some of the beauties of the blessed Christ, Truth. He took me to a friend of his, Friday, who was in bed, never expecting to be free from a back trouble, the result of an accident many years ago. He has been out on the street the last three days. His wife told me yesterday, to them there is as much to glory and rejoice in as to the woman who had been bound, "lo, these eighteen years."

A young man from P—, a Roman Catholic, who had traveled in Europe and America in search of health, was induced to try Science. I treated him six days, and now he is rejoicing in freedom, and is studying so earnestly. He is tarrying a few days to become grounded in the thought, before going home to his parents. He has been born again, and looks forward to a life of usefulness in the service of Truth — "This blessed Truth!" he says.

So the good work goes on, for other students are working in this and other fields.

THE beginner in Science naturally shrinks from giving expression to his infantile thoughts, and only after repeated invitations does he venture to do so. The JOURNAL'S requests in this direction having been made in that spirit of Love that draws *all* unto itself, the writer now feels it not only his privilege but his duty to offer a small contribution.

After listening to the voice of Truth, last Sabbath morning, several thoughts seemed to take root in the writer's consciousness. How simple, how practical, how beautiful they seemed! Had he not heard them before? Yes, but they were clothed in different garments and had *not* taken root. This time, however, they made more of an impression. They had come to stay, provided only that their recipient was earnestly desiring and striving to entertain them, else they would depart from his consciousness and find lodgment in some more fruitful abode. How to make these

thoughts *his own* was the important problem before him, and right here, dear readers, is the thought that the writer would reflect.

When we hear a good thought uttered, we talk about it, we enlarge upon it, we speak of its beauty, its clearness, its practicability, etc., but do we make a practical application of it, do we realize that it is for us to *prove*, and not to theorize upon? Do we not fail to *live* the thought, thus letting our daily acts attest to the fact of an abiding realization on our part? If we are *living* the Truth, our conduct toward our fellow-beings will answer innumerable questions that would otherwise be put to us. Then we shall not be asked whether Christian Scientists believe in a God of Love, for if living the life of Love, we shall at all times *manifest* Love, and this manifestation will be so real that it will dispel all doubt in the thought of the would-be questioner. It will attract even our so-called enemies, causing them to approve rather than condemn. It will always make friends, it will always be charitable, overlooking the faults in others, knowing that these seeming faults are *not in others* but in the *self* that *sees* them. This is the power of Love when *manifested*. We have heard Christian Science defined as "Love manifested." Does not this convey the idea of Science as no other expression can? It leaves not a stone unturned, for it comprehends the All of existence.

To *know* this Love, we must make it our own through living it. We can see it manifested in others, but *we* shall not come into the understanding of it until we have become a part of it, until we have experienced it ourselves through demonstration, and this demonstration of the power of Love follows only as we live up to its eternal commands. Another's experience is not ours. To understand Love we must cultivate it *individually*. Another can point out the way, but the *work* is ours to do, and the only proof of fidelity is in *doing*, not in saying.— "C. W. C."

How warm and living the JOURNAL has grown these last months! I have loved it tenderly for a year now, and have devoured its contents so eagerly; but of late it has grown into a living presence, an organ through which the love of our dear brothers and sisters, unknown to sense, flows to us; an impersonal helper in all our little every-day experiences. It does not

preach, but gently offers that inestimable aid of personal experience related impersonally,—not pointed at us,—but nevertheless reaching into the deepest depths of our hearts, bearing encouragement, light, and the sympathy that strengthens. They are so *real*, these experiences, and the suggestions arising from them so practical! After reading them I feel surrounded by "a cloud of witnesses." A German lady to whom I lent the June number expressed it when she used the German word,—"*heart-ful*." This lady is sending for a SCIENCE AND HEALTH to take with her to Paraguay, where her husband founded a colony.

I find the Germans, who never heard the words Christian Science, more interested to hear of it, than the Americans who really know as little about it, but are already fortified with "opinions." I go to read SCIENCE AND HEALTH with another German lady to whom Christian Science came as a blessing through a sister, last winter. She may not yet fully realize what the blessing is, (who of us does?) but she says of it, "What I once hoped and prayed, now I know to be certainty, and I build upon it."

Something rather amusing happened the other day; a letter arrived addressed, "Christian Science, care of———" (my name). It was from a peasant-girl I met by chance (seemingly) in one of these quaint, old, thatched-roofed cottages in Shottery near Stratford on Avon, England. In the fifteen minutes we were together I took her address, and recently sent her some tracts, with this written on it,—"If you wish to know more of Christian Science, address —— ——" I feel that she does want to know more, and the appeal is to Christian Science itself, not to me.—J. C., LONDON, ENG.

I WILL endeavor to give my mite to the dear readers of the JOURNAL, and hope it may do some one the same amount of good that the JOURNAL reading does me. I began to earnestly study SCIENCE AND HEALTH about one year ago. In the beginning the letter came very easily. Having sought all material pleasure and found nothing but discord and sorrow, I was ready to receive the light.

But after I received my first talent the battle was just begun. I found the weeding out of material sense was a more particular work.

Five of us have been studying the Lesson Quarterlies since last October, and are working hard for the increase.

I see where the call for all to write, and to distribute Science literature, has been held as too much of a task for us. We must follow the guidance of Truth, and not be afraid that we cannot write a good letter, or give tracts to the proper person. We should never listen to the claim of error when it says to us we can not do a thing; for All things are possible with God, Who is our Life and Light, and giveth to us the increase, which will only be according to the light we let shine.

In distributing the April JOURNAL, I use this plan,—I take them with me to my work, and when my fellow workmen complain of the weather or that they are sick or tired, I try mildly to check them with Truth, then when Truth says give, I hand them a JOURNAL, requesting them to read it. I know my work will not go unrewarded. "Freely ye have received freely give," that our Father who judgeth, may "reward us openly." I received the circular for the "Free-will offering," and was glad it came. It has helped me much. I was just looking for a plan for giving.— T. W. M.

"CAST thy burden on the Lord" does not mean to roll our burden on the Lord; to drop it on him; to shift it, or push it onto him, or to wait for him to lift it or take it off of us.

Before we can cast or throw a stone, or any other article, we must first take a firm hold of it, lift it, and then, with all our strength, cast it from us. Just so must we rid ourselves of our burden (our belief) of sickness and sin, if we would cast it on the Lord, — or, in other words, if we would be entirely freed from it. But how are we to know when the burden has been cast away? Air when compressed occupies but a small space; but remove the pressure, and it will instantly assert its elasticity, and fill a much larger space. Now when we have cast away our burden of sin and self, the "still small voice" of love, will so quickly and surely fill the place that has been taken up by our burden, that there will be no doubt about its being gone.

To cast anything from us, we must first release it entirely from our grasp, opening our hands wide, and while our hands are wide open, after releasing our burden of material self, we shall find them filled to overflowing with love and truth; and we can never get new handfuls until we give to others, in the name of Love, what we already have.— H. B.

NOTES FROM THE FIELD.

Extracts from private letter.

I KNOW you will be interested to know that my mother is *well* and *happy*. She has gained so rapidly during the past week,— it is really wonderful. She does not act, or look, like the woman you saw in N. Has not a particle of the old belief of Asthma, and says she is *sure* she will *never* have it again. Her faith in Christian Science grows stronger each day — how can it do otherwise, with the great sign that has been given her! When we came home, people who saw her said she would not live three days. She did look very badly, with the "sea-weeds" clinging to her, and did not seem to improve for more than a week; but she threw away all the medicine she had in the house, and said she would die rather than take any more. She clung to God, and now there is *such a great change!* I look at her with feelings of awe, knowing for a certainty that it is God's work.

I am more thankful each day for the knowledge I have received of this beautiful Christianity, and there is nothing else I enjoy talking of so much. But the large portion of people here are so skeptical, that I almost think they would not believe in Christian Science, though one were raised from the dead. It is certainly "casting pearls before swine" to talk with some of them; but rest assured, that all who manifest the slightest interest in the subject, will get all of Christian Science that we are capable of giving them.

I realize that I am only a young learner, and do not understand *everything* clearly yet, but I am studying every day, and I feel that light will be given me as fast as I am able to receive. I feel that I must not conceal the little light I already have,— I must tell the few with whom I come in contact here, and if God has any other work for me, He will show me as soon as I am prepared for it.— M. E. F.

WE send to-day the amount of $45 to Alfred Lang, Treasurer of Boston Church Building fund, as a *demonstration* of the following plan, which, we think, if carried out all over our land among Christian Scientists, would give ample means for building the Mother Church at once. It is this: Each Christian Scientist

here is represented in the amount sent, by one dollar. While there may have been some who were unable to pay this, yet those who were able to pay even more, gave according to their ability, and so made it possible for us to have each Scientist represented by amount stated; also proving the Scripture "unto whomsoever much is given, of him shall be much required." This is also a free-will offering, and *in Love*, no one having been asked individually to do anything. We placed a box in the Hall where our services are held, also one in the Dispensary, and gave notice of our plan. It met a ready response, and we send this to our "JOURNAL," hoping when it reaches the thought of our brothers and sisters in Truth, it will stimulate them to do likewise.— MARINETTE STUDENTS.

BELIEVING we all should do our part in building the "city that lieth foursquare, these lines are offered in the same spirit that prompted the widow's mite.

After following strange ways for a season, not knowing the whole Truth, yet hungering for it, about a year ago I purchased a copy of SCIENCE AND HEALTH; and with its aid, I searched the Scriptures, finding gems unseen before. There is no other way, under heaven, whereby men may be permanently saved from sin, sickness and death, than the way laid down in SCIENCE AND HEALTH. Verily, to-day a remnant of Israel has returned to the true God.

The Sunday School lessons are springs of water to a desert thirsting for the spiritual interpretation of the Scriptures. When the famine in the surrounding thought oppresses, I fly to the living fountain for peace and plenty, which never faileth. Thus far I have demonstrated over little things only, but trust and hope for greater victories.— I. R. S., LEOPARD, PA.

AFTER reading Mrs. Eddy's suggestion in the April JOURNAL, regarding the placing of SCIENCE AND HEALTH in the public libraries, the Church of Christ (Scientist) of Syracuse, N. Y., through its Dispensary Association, at once presented two copies of the revised edition to the Central Library of that city: one copy for general circulation, and the other for the Reading Room. Also, a yearly subscription of the CHRISTIAN SCIENCE JOURNAL was provided for the last named department. They were very kindly received by the librarian, with cordial thanks, and the assurance

that they would be read, as they have had inquiries for Christian Science reading.—M. E. ERWIN.

I FEEL it is due to the cause of Truth that mention be made of the preservation of the Christian Science literature in our Reading Room, at Lowell, during a recent fire.

April 5th, '91, fire destroyed the Edson Block, in which we were located. The building was completely demolished, except a *small* portion of the floor of our Reading Room, upon which stood my table with the Science literature *unharmed.* The fire consumed all else in the room, but kindled not upon the sacred pages of SCIENCE AND HEALTH, or any of the other writings of our beloved Teacher and Leader.

It has been an uplifting to us all. Though all our furnishings were consumed, the Truth is ours, and no sense of loss remains. Surely, this is God's message to us, and all mankind, and no element of matter can destroy it.— J. B. H.

HAVE been in the mountains of Pennsylvania telling the "joyful message." Four demonstrations (absently) aroused an interest that nothing would satisfy but my going to them, and telling of our glorious cause. In a farming section, at 10 A. M., in a school house an audience of fifty assembled. The Sunday School Superintendent said, "Cannot we have another meeting to-night?" "Of course." "And cannot we have another to-morrow night?" "Certainly." The next two meetings the house was filled. The last evening I spoke to ninety. Eight copies of SCIENCE AND HEALTH were sold, and seventy-five tracts distributed. They brought the blind, the deaf, the lame, and laid them at His feet. It was lovely! I was on "the mountain of His holiness." Never did I have so clear realization that Good is all. Truly, the way opens as we are willing to go forward.— S. D. W.

SINCE we received the package of literature for free distribution at Christmas time, there have been grand results. Our meetings are increasing steadily. There is a very different feeling manifested toward Christian Science here. Instead of coming with antagonizing thoughts, people are coming every day, saying, "We see the works, and want to know what Christian Science is." Several copies of SCIENCE AND HEALTH have been sold, and more are needed, and I think the need will steadily increase.— E. P. ANAMOSA, IOWA.

HEALING AND REPORTS OF CASES.

ALTHOUGH I am not a student of any Christian Science School, I am an earnest seeker for Truth; and I have thought that if I could cast in my mite as an encouragement to others to seek for help in Truth, I would gladly do so. It has been something over a year since I first began the study of Christian Science. I never had the benefit of attending a class, but have studied at home. I, like many others, read a great deal of literature that was not pure Christian Science, and I deeply regret it, for I feel I have been hindered by so doing; but last winter I purchased the revised edition of SCIENCE AND HEALTH, and commenced a careful study of its truths. I do not read anything but the Bible, SCIENCE AND HEALTH, and the Boston publications. I can see as well as I ever could, and I had worn glasses for about twelve years. I have been enabled to demonstrate over error, and many things that before seemed real have vanished into nothingness.

I take an hour each day for reading the Bible, SCIENCE AND HEALTH, and for silent communion. Not long ago the thought came to me, that while I was feasting in these quiet home readings, there were those about me who were deprived of these blessings, for they had not SCIENCE AND HEALTH, and yet they were desirous of knowing the "Way," and if I would be a true disciple I must, like the Master, "go about, doing good." For a time I listened to the tempter, mortal mind, who said,— "You do not know enough to teach;" but the voice of Truth seemed to call louder, and I, at last, said, "Lord, what wilt thou have me to do?" I was led to take my Book and go to the neighbors to read with them; I did so, and we have a Christian Science reading once a week. We read the Scripture, then read a lesson in SCIENCE AND HEALTH, and close by repeating, in silence, the Lord's prayer.

I sometimes long to meet with Scientists who have had more experience, but I know I must work out my own salvation, and I know Truth is leading me. I "rejoice evermore," and look to, and trust all to God. The revised SCIENCE AND HEALTH is a feast. I never take it up but that I see something *new* and good. Those of us here who believe in Christian Science, are going to begin the study of the Bible lessons in the Quarterlies. — MRS. M. J. B.

My heart is so overflowing with love and gratitude that I can keep still no longer, so will add my testimonial, hoping to lead some one into the Light. It is my desire to do all the good I can, since God has so wonderfully blessed me.

All through my life I have been weakly and delicately constituted. As I grew older, became worse. All my life have had a pain in my left side, and finally spinal trouble, and many other fleshly ills. My beliefs were so terrible, that it was the opinion of my physicians and friends that death would soon set me free. I had the best medical advice, but none could cure me. I tried different climates and patent medicines. My father and husband spent hundreds of dollars for me but no help came. Then, through a friend, I learned of Christian Science, and of Mrs. H. of S——, who was having wonderful demonstrations. There was no Christian Scientist in our place. I wrote to Mrs. H., asking if I might go to her for treatment, when she informed me that it was not necessary to come to her; that God, Good, was infinite and omnipresent, and that I could be healed at home as well as elsewhere. This was a great joy to me for I was not really able to go from home. I began treatment in November, 1890. I began to improve at once. Was treated twenty-three days when I was entirely healed of my beliefs, and thoroughly converted to God, Good, Christian Science. It was on Sunday morning when I realized that I was healed. This was the brightest and happiest day of my life, and my happiness, as well as health, has continued. It was a wonderful and grand blessing. I wish all the world might know the glorious truths of Christian Science, and realize as much as I do that "God is All." Since I was healed I have done all the work for from eight to twelve in family, and have two small children to care for, and a very inconvenient house, living up stairs, and my trips are not few up and down stairs. I also had a child healed through Mrs. H. She was subject to croup, and a rattling in her throat from birth. She received but a few treatments five months ago, and has had no trouble since, the rattling having disappeared, and no return of croup.

I am longing and striving for a greater understanding of Truth. Am reading that grand book Science and Health.

Through the kindness of Mrs. H. I have the privilege of reading the Journal, but intend to become a subscriber soon.—Mrs. C. L. E.

I [illegible] this opportunity to bear grateful testimony to the [illegible] in my experience, of Christian Science. On the 15th of July 1871 I fell from a tree, about ten feet, striking my spine on [illegible] of wood with such force as to completely paralyze my lower limbs, having no use of them for weeks. The doctors [illegible] me thoroughly and used various other means up to two years ago. Drs. completely baffled. The most noted in Kalamazoo and Grand Rapids, Mich., examined and treated me. Also here, in Amsterdam, I applied to one of the best, about a year and a half ago, for a recommend for admission to the Brooklyn Methodist Hospital, which he refused to grant, after a thorough examination, for the reason that the Hospital authorities do not receive incurables), since when I have not used medicine. Have labored some every year till three years ago. From that time I could not labor till healed through Science, which was brought to my notice about April 1st 1890. Commenced attending meetings, taking treatment, and studying about April 15th 1890, and on Sept. 25th following, commenced laboring, and have not lost any time since on account of ill health. Have not yet regained normal strength because I yet realize only a limited amount of Truth. But the Truth I have and do realize has brought me a wonderful amount of enjoyment and comfort. I expect to go on learning and realizing Truth, and growing spiritually stronger, and the spiritual strength will bring out more harmony in all directions.

We have fifteen regular attending Scientists at our meetings here, and several others who attend occasionally. We have service on Sunday at 10.30 A. M. and S. S. immediately after; student's meeting on Tuesday, and public meeting Friday evening.—P. B., Amsterdam, N. Y.

While the boom of cannon and fireworks sound in my ears, proclaiming liberty, in mortal's sense fashion, is it not an appropriate time for me to recall *my* independence day?

The July Journal has just come to hand "with healing in its wings."

Two years ago I was a sufferer from nervous prostration, attended with its usual company, indigestion, headaches, kidney troubles etc. I had been obliged to abandon a good business, and seek out-door work; but finally, not succeeding in such work, I

returned to my old occupation of teaching. One day, while talking with an old fellow-townsman, I was told of a conversation that gentleman had with a travelling man (a Scientist).

The matter was almost forgotten, when two weeks later I was urged again to try Christian Science, and was given the address of a gentleman in L. Calling more out of curiosity than hope of help, after several hours of lively conversation, I concluded to try treatments. In a few weeks all trace of old claims were gone, and a freedom I had never known was realized.

Before being treated I was obliged to spend all spare hours out of doors, and diet very carefully. Now I am enabled to use all hours, not devoted to eating and sleep, to study and school work. Those were happy days "when I first saw the Light;" and I often wished to see that travelling man whose words, delivered in a contentious crowd in an hotel office, had been carried like a drifting seed to a far-off barren island, where it took root.

What was more strange than that I should meet this man here, in D., my home, four hundred miles from L—, as I did, on the eve of my departure to C. to enter a class. "Cast thy bread upon the waters: for thou shalt find it after many days."—C.

About six months ago I passed through a class of Christian Science instruction, and whenever the teacher spoke of "Mind the only Sight," I did not have the faintest thought of taking off my glasses, after so many years of almost constant use. The lesson on that subject was for any other member of the class but me. The lesson was for me, however, as it proved. I took up Science and Health to read, and as naturally laid off my glasses as I would an outer garment. I read faintly at first; but with the thought that "All is Mind, and Mind the only sight," I have gained, by practice, more and more every day. Now I can thread my own needle, and sew very well.— M. T. O.

My little daughter, seven years old, had a severe belief the other night. After the victory over sense had been won, she sat up in bed, and asked for pencil and paper, saying, "I am so full of God, mamma, I want to write about Him." And as she was dropping off into a peaceful sleep, she murmured, in very drowsy tones, "Mamma, all is Love!" What perfect faith and trust in the power of God.—A. E. P.

QUESTIONS AND ANSWERS.

THE question "A" asks in the July JOURNAL, in regard to an opening in some other field for a Scientist, comes home to me so strongly, that I feel like giving my experience.

Ever since I have been interested in Christian Science, I have been so opposed by my many orthodox relatives, that the temptation to leave home has been one that has had to be met and handled a great many times. I am now firmly convinced that if it were right for me to go, Truth would open the way, and I have no right to force a way. Wherever I would go, the miserable *self* would still put forth its claims, and it seems to me that one place is as good as another since God is everywhere; and the cross that seems so heavy will have to be borne sometime, *somewhere*, Why not *here*, and *now?*

A friend of mine (also a Scientist), living in a large boarding-house, was, in belief, much annoyed by constant practising on the piano. It seemed to interfere with her demonstration. The time came for her to take a vacation; she left home, thinking how glad she would be not to hear the dreaded practising the next morning. Truly, there was no piano in her new abiding place, but the first sounds which greeted her ears the next morning were those of an old country organ, and the shrill notes of a cornet. So we find we cannot run away from our crosses, nor seek to change with some one else. The point is to see their nothingness, and that they have no power to turn us back. There is no time or place where God is not, and we are never tempted above that which we are able to overcome. Let us remember these things and press on. "If God be for us, who can be against us?"

The JOURNAL answers A's question *so wisely*.— H. M.

THIS question is constantly being sent to us: "Why do not the *Normal teachers* write for the JOURNAL; is it not a part of *their* demonstration to sustain the JOURNAL with the truth they have been taught?

WILL some one tell me how to study the Sunday-School lessons? I have not taken a course of lectures in Christian Science, but am working and reading to others. — M. J. B.

EDITOR'S NOTE BOOK.

"Impersonality."

THE mistaken view many hold, regarding personality, has led them to omit their names in their manuscript for the JOURNAL; or with the request that only initials, or possibly one, be used. In all the social and business relations of life, people are striving to be known by their names.

Let us see how Webster defines the word: "A qualifying appellation given to a person on account of character or acts." Some, it is true, are struggling for reputation, which is the false sense of character, building upon another's merit, ability, and hard-earned experience. "Reputation is in the minds of others, what he is supposed to be." "Jesus made himself of no reputation." "Character is what a person is," in himself; individuality.

The successful business man first builds up his name, then his business is safe and sure; he knows that honesty and integrity form a foundation that nothing can destroy. Occasionally we hear a name mentioned in business circles, and some one will instantly say: "That man's word is as good as his note." Then can you, as Christian Scientists, afford to throw aside your identity by becoming nameless; should you not strive most earnestly every day, yea every hour of your existence, to bring out your individuality?

A bank note is worthless without a signature, as is a deed for a property; and why should not an article for the JOURNAL be also worthless if without a signature. No one has a right to publish an article which he would not utter verbally; and as he stands before an individual, or assembly of people, he appears with a name,— not that the name is greater than the man, for in the right sense it is indicative of his individuality and identity.

All our strivings should be to grow into the Christ image. Man, governed by such noble desires and motives, surely has a place; then let him stand in it, known by his name.

Through all ages has the name of Abraham represented faithfulness. Does not the name Jesus Christ signify purity and love; qualities which make him the Saviour? Isaiah prophesied of him: "His *name* shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

In just the degree you are demonstrating this living Way, which has been so freely opened to you, should you be known by your name, and be responsible for your thoughts expressed through the pages of the JOURNAL.

Organization.

NORMAL teachers were sent into the Master's vineyard to heal and teach. Let us look into the deeper significance of this mission. What is vested in the work of teaching? Our answer can be summed up in the one word *Organization.* Coleridge tersely answered our thought when he said, "What is organization but the connecting of parts in and for a whole, as that part is at once end and means."

The true teacher is the one who is daily overcoming his own besetting sin, and bearing, with the greatest patience, the injustice of the world, and the ingratitude of those whom he has lifted out of sickness and pointed to the way of Life.

The unfolding of the truth and beauty of Divine Science, in healing and teaching, leads to the forming of Institutes, Sabbath Schools, and Churches.

While there is but one Church of Christ (Scientist), there are many members [churches]. If the true idea is in the consciousness it is sure to be made manifest through demonstration. Many who began with less than a half dozen people, as hearers of the gospel which teaches freedom from sickness as well as sin, have grown in understanding and numbers, these have formed themselves into Churches, called their Pastors, and are earnestly, and individually living a more practical Christian life, having obtained a clearer perception of Bible teaching; a more earnest living, and patient waiting for the universal reformation of the human race.

The great unrest in both orthodox and heterodox churches, is forcing them to investigate their creeds, and they are asking if there is not something more of the Master's teachings to be understood *now.* The great desire of mankind must be for good, since that is the only incentive for moral reform, and this must precede all growth in religious character.

IN preparing manuscript for publication, if contributors will *write with ink and only on one side of the paper,* it will be greatly appreciated. Many articles, written with pencil, are sent in with excuses for having been written hastily and carelessly, which necessitates their being written over. The articles for our JOURNAL need to be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science.

ALL contributions for the JOURNAL should be sent in by the fifth of the month, and addressed to the EDITOR, or the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 BOYLSTON STREET, BOSTON.

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OBSERVE change of price of UNITY OF GOOD, and all pamphlets by Rev. Mary B. G. Eddy as advertised on last inside cover page of this JOURNAL.

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IN the BIBLE LESSON QUARTERLY, beginning with July 1st '91, references will be given from the revised SCIENCE AND HEALTH, or from and after the 50th edition; and in the "Expository Notes" the * indicates this edition, while the † indicates the old edition, or what was formerly called the new edition, including all beginning with the chapter on Physiology. Hereafter no references will be given to editions earlier than the thirty-seventh.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of stronghold."

VOL. IX. OCTOBER, 1891. No. 7.

PRAYER.

Examined in the light of the Garfield case.

A synopsis of a sermon preached in Chickering Hall, by the pastor of the Church of Christ (Scientist), Boston.

I HAVE selected two passages of Scripture, or texts, because they present this subject from diametrically opposite points of view.

First: — Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. — James iv. 3.

Second: — The effectual fervent prayer of a righteous man availeth much. — James v. 16.

We can, most of us I presume, recall the dark hour in American history when President James A. Garfield was struck down by Guiteau's fatal bullet. It was in 1881, only ten years ago, yet it seems an age. Mighty events have transpired since that sad hour when we were horror stricken by the swift message of the telegraph: "Garfield has fallen." We can recall the suspense, the agony, the eager desire to learn the details, and we recollect, as though it were yesterday, the feverish impatience we all felt as each day dragged its slow length along, as the dark tragedy tediously neared its end. It is hardly a metaphorical sense, when I say that the entire American people were watching at the bedside of the wounded chief magistrate in Washington.

There is one feature of it which I am sure we shall not forget: the religious portion of our country were sending up to Heaven hourly prayers that the assassin's bullet might be turned aside on its death dealing errand, that our honored

and loved President might be spared to us. In all the churches of the land, in the noon-day prayer circles, in the Y. M. C. A. meetings, there were long, continued, sincere, deep-hearted prayers that Garfield might recover; in fact, a day of national humiliation and prayer was set apart for this sole purpose. I said the Christian element of the nation was thus engaged; but were we not all religious, or semi-religious? for even stout-hearted skeptics who never uttered a prayer in their lives, even they secretly hoped that there might be some virtue in prayer, and that in this instance it could, and would, be answered. Well, what was the result of these earnest, agonizing petitions? He died!

The death of President Garfield produced a twofold shock to all sensible, thoughtful, and right-minded people; one was the shock which was caused by the loss of one whom all respected, and most of us loved; but that grief time has assuaged, as time always does all such losses. It was on the surface and manifested itself first. The other blow was of a deeper and more lasting character, from which the American people have not recovered. It was the irreparable shock which the religious instincts received, to what, up to this time, had been considered a well settled religious dogma, i. e., that God always hears and answers prayer.

Say what our Theologians may, the simple fact is, the serious minded, devout but inquiring people of the world received a damaging blow to their, what they had called, well grounded faith in the efficacy of prayer. It is well expressed in the very frank utterance of a young lady whose remark I saw in the daily press at that time. It was to the effect that if Garfield did not rise up from that couch of death, after such an agony of prayer, she should never pray again. Very few, I imagine, would be quite as brusque as this young lady was, or would care to be so emphatic in their declaration of purpose; yet, nevertheless, has this very fearless, plain spoken person really expressed what thousands upon thousands of thoughtful people are beginning to feel if not say.

I must be permitted to recall another incident in this Gar-

field case, since it helps to illustrate the entire subject. This was not a case where some were praying for one result, while others were beseeching for an opposite one. For instance: the devout unionists all interceded heaven for the success of the union cause, or the starry flag, while equally pious-minded Southerners were as earnestly imploring God to bless the cause of the lone star, or Southern rights. It was not rival churches, sects, or nations that were each praying at cross purposes. No, for once we witnessed a spectacle of all hearts, the world over, uniting in one strong petition that he might be spared. Even Germany and England helped to swell the mournful cadence that ascended to the skies, from countless millions of supplicants. Even Garfield's enemies — if he had any — did not want him removed in this barbarous manner. So that our inquiry becomes all the more pertinent by reason of this concord of prayer we witnessed during those sorrow-laden days.

One thing is absolutely certain, these misgivings will never be hushed or settled till they are settled on the side of immutable Principle; and then it will bring calm, rest, peace, and assurance, and prove the efficacy of prayer as Jesus demonstrated it in healing sickness and destroying sin.

Men and women, neither in the churches or out, believe in prayer in the same unquestioned, hearty fashion they did a hundred years ago. Then it was the universal panacea for all ills — physical, mental, or spiritual. The weather, the crops, a successful voyage were all made to depend on it. I doubt if they are to-day, with a tenth part of the same unquestioned faith. Men may pray, — they do pray, — but there is a large admixture of doubt and uncertainty in their petitions which rob them of all real efficacy.

Does this seem like a harsh, sweeping statement? Well, then, I will ask you to observe how small a percentage of the petitions of the so-called religious world ever get answered at all. They pray for fair weather in vain, and the weather bureau pays no attention to it. You ask for a prosperous voyage across the Atlantic, but the ship your wife or

father embarked in goes to the bottom. You ask for good crops, but since the fields of your ungodly neighbor turn out better than yours, you are reluctantly forced to conclude it was a case for better knowledge of the soil, and attendant conditions, and not for faith at all. Will the world never open its eyes to the real facts in the case ?

What, now, is the real trouble? Where lies the difficulty? Is prayer at all uncertain; does it belong to the nebulous — shadowy — order of things? I answer, not in the least! Prayer is not mysterious or something abnormal; it may seem so to the senses, but it is a spiritual force, healthful and strong; it is also "divinely natural." It is very simple in its manifestations. A well known writer has pithily said that the "universe is causal not casual," — that is to say, its beginning, its successive steps, its end, are all fixed on terms of spiritual order and harmony, as befits a spiritual universe. How then can prayer be out of rhythm with the everlasting order, the choral song of the universe ? It cannot be, if it is real, true genuine prayer.

We shall gain needed light on this — to mortal mind — dark theme, if we study carefully the prayers of Jesus, of which several instances are given in the gospels. Our example in all things else, should he not be here, in the matter of prayer ? Well might we say with his disciples, "Lord teach us how to pray." It takes only a little research to reveal the fact that our Master's prayers were never like ours, based on the strong belief in error, but were declarations, or affirmations of Principle.

A very scholarly translation of the gospels renders the well known passage in Luke thus: He "spent the night in the prayer of God." What could the prayer of God, or prayer of Spirit, be but a pure, clear enunciation of Truth; lofty, soul-stirring affirmation of Principle. Certainly the prayers of our Master were none of them pitched on the low plane of the senses, as are ours. Study carefully the Lord's Prayer, as the ages have called it. Is it based on beliefs in matter, or on spiritual laws? Manifestly the latter. Declaratory affirmations all through, when ***rightly translated.***

Again, study that wonderful composition, the 17th chapter of John's Gospel, where, inlaid as in a rich mosaic, are the clearest, loftiest enunciations of Truth. No one can rise from an earnest perusal of this chapter, without feeling that the mere beggarly element of petitioning, begging for something to be done, *or to have certain material laws set aside that other material laws may take their place*, is left entirely out of this, the sublimest prayer ever recorded. One comes from its perusal with something of the air which one feels after standing on a mountain-top, he is refreshed and invigorated.

The simple fact is, could our religiously disposed people throw aside all the treatises and tracts which have been written and uttered on prayer, things based in the senses, and catch something of the uplifting power that comes from being in accord with Jesus, our spiritual guide, prayer would then become a living reality, certain and incisive. They would not be doomed to have such a host of unanswered petitions, with an ever increasing sense of uncertainty tending to skepticism, as it must and does tend in the present time.

But, you may ask, is not prayer petition — an asking for something which the petitioner has not, but wants? As, for instance, when a child asks for bread, or a holiday; or a body of citizens petition, or pray a court or a legislature for relief, or for a certain franchise. And you further ask if this does not make all to depend on the will or caprice of the person or party asked — the parent, court, or legislature; and does not this involve the idea of uncertainty and doubt? Indeed it does! and just as long as we retain these human beliefs about God, man, and the universe, will prayer be based on conjecture,— the shadowy and illusionary realm where the material senses always stand. It is only by getting rid of our human concepts of God, man, and the universe, that our prayers will rise into clear, positive enunciations of immortal fact or Principle.

I have been examining this question in the light shed upon it by the Garfield case. Well, why was it that all

these well meant petitions, with which Heaven was inundated, in that instance failed to be answered? Simply because no other result was possible, from the standpoint of the vast army of petitioners. To them, one and all, matter was a more vital force than Spirit. Their blind trust in Spirit and the Spiritual realm was immeasurably counter-balanced by the solidity of their belief in a material world. To them Guiteau's bullet was a more potent fact than any Spiritual law or power which the heated imaginations of a theology based on materialism could invent.

It may be pertinently asked, are all the prayers of Christian Scientists always answered? It would be presumptuous to claim that they are. Why are they not? Surely not because there is any flaw in divine Principle, or, in other words, in the Spiritual laws that governed here. It is because we have not sufficiently renounced the beliefs of the senses to make such a grand result permissible in any case. The trouble lies in our darkened understanding, not in the law or fact of prayer itself. All that is here claimed is that the high road to real, genuine success lies along the line of Truth here enunciated.

Just a word in reference to silent prayer. We are sometimes severely criticised because we adhere so uniformly in all our services, whether public or private, to the silent form. Some have even gone so far as to express doubt whether we really pray at all, since their thought is so material that nothing which is not done to be seen or heard of men, has any reality in it. I cannot discuss it here, nor do I need to, after the able and eloquent chapter on prayer in SCIENCE AND HEALTH.

All real prayer must first be thought before it is uttered. Is it not better to escape the condemnation which always comes by appearing to pray, since in modesty and humility we can leave our thoughts with God? But it certainly is a very significant fact that out of all the thousands who come into Christian Science, not one but instinctively adopts the silent form of prayer as the one best fitted to meet his wants. There let us leave it.

TAKING STOCK.—1890.

WHAT am I? and whence? and whither?
Whose the varied voice of wonder?
Who would wrest a revelation from the universe at call?
It is I, a sturdy Teuton,
I, a man of metaphysics,
And I speak for Celt or Saxon, I, an individual.

It is I, an early Aztec;
I, an Indian; I, a Negro;
It is I, a Greek, an ancient; I, a Hebrew, son of Shem;
I, a Chaldee; I, Mongolian,
Of a dynasty primeval;
I, a mummified Egyptian, from the storied land of Khem.

What is man, and whence, and whither?
Have the oracles been napping
When the question was propounded by the venerated Past?—
Leave your wars and leave your lucre,
Face to face with Truth communing,
And creation's coy arcana will unveil serene and fast.

As we've seen a crowd awaiting,
Seeking entrance to a sanctum,
Till a tardy simple sexton turned a simple magic key;
So we wait an hour or eon,
In the outer courts of nature,
Till an arm more bold or skilful shall unlock a mystery.

Time himself, with huge complacence,
Standing midway on a rainbow,
With a rolling globe beneath him and a scroll of years unfurled,
Sowing peoples, manners, customs,
With a prodigal diversion,
Kicking into fabled Limbo all the débris of the world,—

Time himself, the aged artist,
In his just discriminations,
Overhauls the frail traditions with iconoclastic hand;
Sets the actors in the foreground,
In the background mutes and mummies,
Ranging all of worth and service in perspective wise and grand.

But we contravene perversely.
Dragging to the front the fossils,
Playing distant dilettante — by-gone tales for present work;
Ferreting the haunts of Pluto,
When we need a home in London;
Setting forth the feasts of Judah, when we're hungry in New York.

Give us of your grain, O ancients!
Costly fruit in pain perfected!
Vintage of immortal flavor! what if chaff and leaves decay?
Peradventure, proving faithful,
In our heritage of labor,
We may win a hearty Thank you from the men of later day.

Death, the gardener, is guarding
Mental growths and populations,
Pruning hope-buds and ambitions; and, with crucible sublime,
Death, the alchemist, is busy
Ever making earthen, golden,
O'er the grave of Loss and Failure thrives the oak of future time.

Lo! there moves a living *Concha*,
On the flowing verge of ocean,
Nautilus with sail suggestive or the wearer of a star:
Curious the coalescence,
Habitant and habitation,
Every armor-point responsive to the inward arbiter.

Lo, again, a shell resplendent!
Stript of naught to outward seeming,
Excellent as outworn tenet, tamely lying on the shore;
Fair in form and iridescence;
Wonderful in curve or spiral,
But the living lord its chambers shall inherit nevermore.

Not a hero ever perished,
In the mighty march of ages,
But the halo of his valor shone beyond his mortal pale;
Not a life of sweetness ever
Vanished from the walks of woman,
But bequeathed a rich aroma though a lily of the vale.

Sacred be the floating incense
Of each honest aspiration,
From the patriarchal altar or the towering temple's shrine;
Honored be the host of Isis,
Aphrodite or Madonna,
Devotee of Zend or Veda, in the quest of the Divine.

Give us ease, O satans, sirens!
Still cry multitudes unwary,
Give us ruts that we may glide in; save all jolting for the fools;
We're no wiser than our fathers
(Possibly, nor half as earnest),
If we use our reason freely where were need of priest or schools?

"Vigilance the price of freedom"—
Who is noble he will pay it,
And the fateful compensation he will reckon with the gods;
And eschewing each Charybdis,
He will be to stagnant ethics
As the eagle o'er the willow, as the ivy over clods.

Eager Fame, with gifts contingent,
Ambulates the halls of learning,
Crowning Youth and warning Manhood what the vices may purloin,
Stands beside the gates of commerce,
Full of philanthropic ardor,
Offering a coin or cosmos — who! ah, who would choose the coin?

O'er the seething sea politic
Comes a venturous Columbus,
Plants a justice-bearing standard in the All-Creator's beach,—
King nor queen nor church nor landlord
Find exemption in the motto:
Make the ground-floor of the planet a reception-room for each.

Slavery's emancipation
Lingers while the subtle fetters,
Adverse as the avaricious and the power-debasements, bind;
Till the gracious Love thy neighbor
Wakes a fervent Yes, my brother,
I will help and never hinder the unfoldment of thy mind.

What if in an expedition,
At the loved behest of Science,
Men of stalwart occupation cope with perils far and near;
Shall they claim a proud distinction
O'er the finely-practiced fingers,
That with nice manipulations grasp the secrets of a sphere?

What if in the earthly journey
One should press a little forward,
Wage a war with crude conditions, cope with governmental wrong,
Wield his bludgeon-sword of logic,—
Shall he say to his companion:
Woman, thou art but a woman, thou art weak and I am strong!

Voices of celestial cadence
Rouse him from his faithless folly:
"Tamper not with ties eternal. Thou art not a Samson free—"
Eyes of lightning flash and melt him;
Finer forces steal his senses,
And the twain shall walk together in a blest equality.

Up the spiral rounds of progress,
Built of hecatombs of humans,
Sorely tread the generations, higher each than last that trod;
Sorrowful the fate of laggards,
In the sweeping evolution,
Onward to a full existence, upward to the heights of God.

Life, O Christ! yes, more abundant
Than the sybils or the sages,
Than the keenest eye of prophet or thy holy mission saw;
Earth awaits a million marvels,
Groaning in their limitations,—
Far athwart the deeps of spirit realms of beauty and of law.

Take an infant from the cradle,
Basking in a mother's sunshine,
Swathed, perchance, in antecedents good, and beautiful and true;
Bathe him in the soul's effulgence;
Rein him with the laws of nature,
Sportive and harmonious pastime that the selfish never knew.

Clothe him with a creed that's vital,
Natural as fowl and feathers,
Warp from fibers of his being, woof from universal lore;
Feed him with the best religion,
Love's supremest inspiration,—
Let there be a race of giants, and millenniums by the score!

ACKLAND.

SEARCHINGS FOR TRUTH.

H. H. BUSH.

WHILE sitting in a hotel, in northern New York, one evening in April, 1888, I overheard some gentlemen talking about Christian Science; and the fact that interested me most, was that it healed the sick without medicine. As I never left home, for any length of time, without carrying a small apothecary shop, I was the more in earnest to know how healing could be done without it.

After getting the necessary directions, I started to find a Scientist. I found a very pleasant lady who was ready and willing to tell me, as well as she could in a short talk, the principles of Christian Science. I was very much pleased with what I heard, and before leaving her I engaged her to treat my wife, who greatly needed her help. After going back to the hotel, and thinking over what I had heard, I came to the conclusion that I had found *that something*, I had been looking for for more than twenty years of Christian work. I was as sure then as I am now that I had found my life work.

All my life I had been a great reader, reading everything that came in my way. I had been reproved by my Pastor for this, but to no avail. The next morning I did not care for my novel. I had something deeper to think about, and found myself wishing for a Bible, which I bought at once. Since that time I have not read one book a year, not relating to Christian Science.

On my return home, within two or three weeks, I found, to my surprise and sorrow, that my wife was not only not healed, but had been worse, and had called in an M. D. (then I knew nothing of chemicalization). During this time I had seen other Scientists, and had bought all the literature I could find (I was told not to buy SCIENCE AND HEALTH, as I was not ready for it), and was getting more and more in love with the (to me) new thoughts. But on my arrival home, and finding how little (to my sense) had

been accomplished for my wife, I made up my mind, but said nothing, that I had been humbugged. But I could not entirely confute the testimony of those who told me of their own cures.

In a few days my business called me into the Eastern States, and I made up my mind to prove that Christian Science was a farce, and then drop it, or work against it. I could not seem to let it go until I had more proof against it. In a few days I saw a Christian Scientist's sign, and that evening I started out to settle the matter.

I found a young woman fresh from class, and, I thought, just the one for me to question, and find the error I was looking for. I got along very nicely at first, and then I asked my leading question: What do you, as a Christian Scientist, think of the Bible? Her reply convinced me, more than ever, that I was nailing the error then and there. She said, "The Bible is altogether a different book to me than it ever was before." Then came to me the thought, now you have the key to the whole thing; and to make it doubly sure, I asked, "In what way is it different?" Perhaps you can imagine my surprise and humiliation when she answered, with such a happy and satisfied look, "It is ten times better than ever it was before." Although this was a great blow to my thought against Christian Science, I seemed to be the happier for it, and went back to the hotel hoping I would find Christian Science all right after all.

Before reaching Boston, I met other Scientists who cleared the way more and more. When I reached Boston, I called on Mrs. Eddy, who very kindly gave me a half hour of her precious time. It took her but a few moments to prove to me that there was nothing in the world I so much wanted as Christian Science. She advised me to buy SCIENCE AND HEALTH, which I did at once, and commenced reading it that night. It seemed to me that the teaching it contained was just what I had been trying to find all my life.

Before many days, I found that if I wanted any peace, I must consecrate myself entirely to the Lord's work, as

taught in SCIENCE AND HEALTH. Then came a long struggle. Could I give up all I had, and all I hoped for, for this work? After many hours of prayer and struggling, I promised God I would give up all — home and loved ones — for His work. Immediately came the blessing and promise that I should have home and loved ones forever. This was on Sunday night. I was very happy, but before the week was out, I had an intense belief of ague. But throughout the acuteness of the attack, I was happy in knowing that it was all unreal.

In a few days I met a Scientist, and put myself under treatment; but, to my sense, I grew worse. When I reached home my family said I must have a physician. But I was satisfied with Science, and telegraphed my Scientist every day that I was no better. After several days suffering without relief (but all the time happy in the new hope, studying SCIENCE AND HEALTH, and talking about Science), my friends insisted on my having a doctor, and one was sent for. On his arrival I was ordered to bed, and was given medicine. With the first dose my love for Science, the Bible, and SCIENCE AND HEALTH went out, and it was only with the greatest effort that I could pray. Then my torture commenced; and then, more than ever, I realized the truth of the new faith; and that in going back to material help I had forsaken the right way.

In a few days I was, to all external appearances, as well as ever. But my sufferings, which no one but myself knew, were the keenest I had ever experienced. I could get no rest; nor did I know how to get back into the right way.

Again I started for the Eastern States, hoping that when I reached Boston, if not before, I would get help. I called on Scientists wherever I could find them, but found no relief, and left Boston as deep in the mire as ever. In a day or two, I called on the Scientist with whom I had talked the day before my attack of ague, and told her my troubles, and asked for help. She asked me if I was taking any medicine. I told her I was, and that I had a very nice assortment in my grip. She advised me to throw them all away, and

depend on God, through Science, for help. I told her I dared not do it, for if I had ague again I might not be near a Scientist, and that I had had all the absent treatments I wanted.

After a long talk she said I would get no relief until I decided to let medicine alone. I left her, and went to my hotel, and to bed; but sleep was out of the question. I could see nothing but my bottles of medicine, and hear nothing but the demand of Truth to destroy them. For two long hours I argued the case, and then got up, opened my traveling-bag and commenced the work of destruction. I destroyed all but a menthol inhaler, when the temptation came: "Your mother took great pains to get that for you; you wont have to use it, but keep it as a souvenir." After a moment's hesitation, it was destroyed with the rest, and I went back to bed, and within ten minutes I was very happy, and since that time I have had no doubts as to the reality of Christian Science. I wanted SCIENCE AND HEALTH the next day, and when I reached home I got it at once, and it has not been far from me since.

The Father has blessed my efforts in Science, and many cures have been made in the name of Christ (Truth).

NOTICE.

QUESTION: — Ought students to continue to organize Churches and Associations?

To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them.

QUESTION: — Shall we continue to read in the pulpit, on Sunday, extracts from SCIENCE AND HEALTH?

If you comply with my terms relative to these Sunday services, published in the August issue of this year's JOURNAL, you should. I have consented to this as above, and see no other causes than those designated in August JOURNAL for changing the form you had already adopted for your Sunday sermons. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.

MARY B. G. EDDY.

WITHOUT MONEY AND WITHOUT PRICE.

IDA P. HUNT.

CAN a practicing Christian Scientist justly require of another, working in the same field, weeks of treatment, thought and effort to lift a member of her own family out of the claim of sickness or sin, which she herself has failed to accomplish, simply because she is a practicing Christian Scientist? Can she justly demand this *as her right* from the other (to whom she has never given aught of her own time and labor), on the grounds that doctors of Materia Medica do not charge each other for their services, when ill? Attention is called to this matter because such demands are made, and although cheerfully acceded to, *the blessing does not follow.* The treatments do not lift the error.

Examining the problem, these questions present themselves: Can one who is deriving the whole support for herself and family from the practice of Christian Science justly demand from others money or price for her services; then seek of another in the field, service of like kind, gratis, because not all whom she has ever treated have paid her; or, because M. D.'s do not charge for their services? Would not such a thought, held in mind, turn away the loving realizations intended to bless? Or, would not the plea "We cannot afford to pay for treatments," from those receiving their support from the practice of Christian Science have the same effect? Does not the very fact of feeling unable to pay for what is solicited imply a *want of faith* in the infinite Love to meet every need? Would not such a darkened belief destroy another's demonstration as well as the demonstrations of the Scientist herself, in her own family, as long as held?

Is it Scientific, or a fulfilling of the law of justice, that because one has studied Christian Science, or even practices it publicly, that she may exact another's time and service, indefinitely, in her own family, "without money and

without price" — without even the expression of grateful acknowledgment for the effort?

One who has demonstrated in healing knows that the patient who pays something is more apt to recover than he who withholds all tribute in acknowledgment and gratitude to Truth, even if he knows nothing of the Science which heals him. How much greater, then, becomes the obligation on the part of one who knows.

Do we become of one family in God *only* after we are students of Christian Science? Are not all of mankind of the one family *now?* If it is just and right for us to charge a brother or sister, for our treatments,— our time and thought, — who is unable to help himself, before he studies Christian Science; is it not equally right and just to charge him for the same thing after he has studied, if he is still unable to help himself? If this is not so, the easiest and cheapest way for people to be healed, *without effort of their own*, would be for one member of a family to take a course of lessons in Christian Science, then turn over the whole family to any practicing Christian Scientist at any time, without money, price or thanks.

But, the *law* is its own protector. People are *not* healed in this way; therefore, it seems evident this is *not* a fulfilling of the law, that "a workman is worthy of his hire." "Thou shalt have no idols before Me," is the law for every student of Christian Science. That Me is Principle, which is universal and impartial. If my sister has better realization of the one Mind than I have, I may in my need avail myself of her understanding, if I as lovingly pay my tribute to the higher thought, as she sheds its healthful light upon me, and Principle sees no injustice in such interchange of thought, and will bestow the blessing. But if I pattern my thoughts after the actions of those who seek material aids in times of extremity, I shall receive also of the fruits of the material, "dust unto dust."

If I dare not follow the justice of Principle, lest I receive the reproach of the lower conception of love, which says we are more nearly related after both have studied Divine Sci-

ence than before, how shall I rise to that mount of vision which says to mankind, "know ye not that all ye are brethren ?"

Can we have any Isaacs, even in the ranks of Christian Science, without hearing the command that they shall be laid upon the altar of divine Principle, which is "no respecter of persons ?" When we come into a consciousness of that " full liberty " where there is no sacrifice, neither will there be any sin or sickness. Is not this one of the hidden, subtle workings of error in the ranks of Christian Science students, which ought to be uncovered for the protection of those ignorant of its snares? Who, more clearly and lovingly than Christian Scientists themselves, should follow the divine injunction: "Freely ye have received, freely give ?"

Since error can no longer, through the voice of the world, deny the healing of Truth, it is seeking many ways to put us to sleep — to darken our understanding of Principle and cause our "salt to lose it savor." There never was an hour when we needed, more carefully, to *watch our secret motives.*

In answer to questions from the field, the following is here reprinted.—EDITOR.

ORDER OF CHURCH SERVICE.

TO THE CHURCH OF CHRIST (SCIENTIST), BOSTON.

Beloved Brethren :— I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service.

Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from SCIENCE AND HEALTH. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present, Close with reading hymn, singing, silent prayer, and the benediction. Yours lovingly in Christ,

MARY B. G. EDDY.

SELF-EXAMINATION.

J. J. ROME.

"LET a man examine himself." On starting out to war, the knight of old had his armor thoroughly examined, to see that there were no weak places where the weapon of the enemy could find an entrance. We need to keep a close watch on our character, intentions, and motives, to see that no element of mortal sense has worked in unawares.

Nothing is more distasteful to mortal sense than the task of self-examination. At no time does it utter louder protests. The time seems to be wasted. Well, it asks, have you nothing else to do than to think about yourself? Is it not a form of selfishness to be thus think — *thinking* about yourself when you ought to be out helping others? But *is* the time wasted? Are we always best employed when doing that which the mortal sense approves of, as being "good, active service?" Is the time wasted when the ship is lying in the dry dock, being examined to see that she is fit for the next voyage?

Sometimes we may wonder why we are left with so little to do in Science. Is it not that we need to be taken into the dry dock? Before we blame the wind for our slow sailing, we had better see to our canvass, whether, in our conservatism, we have not been keeping it partly reefed; or if the ballast has not shifted, and become one-sided. We are always too ready to look out, instead of looking in for the cause of any discord. The very trials that are the most distasteful to us *should* be the most precious, because they lay bare faults we would not otherwise think of. We are caused to ask ourselves "Why?" "Why?" over and over again, until we discover the hidden error.

One may be able to demonstrate in healing, to a great extent, but longs to reach higher spiritual thoughts and understanding. They ask, "If Intelligence is infinite why do I seem to be so limited in this respect." Others, trying

to interest the people around them in Christian Science, find no response; no demand is made on them from any direction; again the question comes, "Why?" "Why?" Why am I not able to demonstrate the love of Principle enough to "draw all men."

Disappointment and impatience try to assert themselves. What are these but the voice of mortal sense, the result of our measuring ourselves by material, limited ideas; trying to find the cause through the result, instead of the result through the cause. We say, I did not think this is what a faithful following, as far as we are able, would result in. We seem to have no power in Truth, and, — what is most distasteful to sense, — we seem to be ignored. Well, look in again, are you willing to bear even this for Truth? Are you willing to have your friends, and all, think you foolish in "wasting your time on this imaginary theory" of Christian Science? *This* may be the very trial we most need. Be the trial what it may, we may be sure that it is only the working of the Serpent, as it tries to bite the heel of Truth, which soon will crush its head. But, we may say, I have tried and tried to discover the error but have failed, it has all been of no use. Not so! This is but the process of Truth and Love, like the leaven working in the meal. Is "Love's labor lost?" Never!

The fermentation in the flour is gradually changing the whole mass and preparing it for more useful service. The very fermentation, which is a "chemicalization," and which seems to be destroying the meal, or flour, is that which, *in the oven*, makes the bread light and palatable. If we are earnestly and honestly seeking the Truth, the time will, *must* come, when the warmth of Love will check this fermentation, and control its effects on us, to the glory of our Father. This is the trial of our faith that worketh patience; but, "Let patience have her perfect work," for we know that "all things work together for good to them that love God."

THE shell was not filled with pearls until it was contented (i.e., ceased from unrest).— *Persian.*

HOME AND CHILDREN'S DEPARTMENT.

THROUGH the children's department of the JOURNAL, I believe, we were first awakened to the good work of children in Christian Science. We also learned, by the various reports, what a beautiful, natural light they are, when given their rightful place in our Sunday Schools. Accordingly, about two months ago, our School formed a children's class, which is already speaking very distinctly for itself. All agree that the children have added, and are adding, to the interest of our Sabbath School work.

Before forming this class, and appointing a regular teacher for it, only a few children used to come, irregularly, with their parents. Those who came were taken apart, and some teacher was appointed for them each Sunday. In this half-way action, however, we found no satisfactory results; but when it had been definitely decided, that we *prepare* a place for the little ones, and give them a loving invitation to come, then our effort was blessed with better success. Now we have a regular average attendance of thirteen. Over half of this bright class are children who still attend the old Sabbath Schools, their parents not yet having come into Christian Science. The little ones are nevertheless already clearly proving that the God of Christian Science is not "afar off," but ever-present, and can be relied upon for help, in time of need.

The following demonstrations explain how practically they have accepted the teachings of Truth: A little girl, whose mother would have resorted to pills, said: "Last night I was taken real sick, and mamma wanted me to take some pills. I told her, Science children don't take pills; and the next morning I was all well." Another informed her mother who had tried to induce her to take a fan to the Christian Science meeting, that *there* she would need no fan. In fact this whole class recognize the belief of heat, as *only* a belief; having no power to discomfort those who abide in Truth. For this reason, the little room in which they meet, to learn more of God, is not uncomfortable on these midsummer Sabbaths, although it has but one window for ventilation into which the sun shines steadily all the forenoon.

A mother becoming alarmed at the unusual action of the flames from her gasoline stove, expressed her fears in the hearing of her

child. This child dearly loves to attend the Christian Science children's class, and, like a true Christian Scientist, promptly remarked: "Why mother, you mustn't fear." The mother evidently concluded it was best not to fear, and went on with her duties. The little one on being asked why she told her mamma not to fear, replied, "Because I knew God is all."

Five year old Myrtle was swinging her little sister, who is about three, in their hammock. Suddenly one end of the rope broke. The child was thrown prostrate, her face striking the ground. I sat near by and silently witnessed the whole performance. While the little one was crying as though severely hurt, Myrtle ran to her, raised her up, and for a moment stood with her arms closely twined about her, holding her in loving embrace. Soon harmony was restored, not even a trace of any accident was left. On going near, to again tie up their hammock, I asked Myrtle if she treated her little sister while holding her as she had. She was reluctant to reply, but finally smilingly said, "Yes, I whispered in her ear, God is all, and you are not hurt." We find that God does, and ever will bless His children. — J. G. MANN, JUNCTION CITY, KAN.

A BEAUTIFUL demonstration of Love's presence and power has just come to me, and I hasten to "bring the disciples word." The letter enclosing receipt for our donation to the Children's Fund arrived, and enclosed was a direct word from our Mother.

We have a little school in our Reading Room every morning for the children, and this morning I came to my work with fresh inspiration and a heart full of gratitude and welcome to Love. Two of us, while waiting for the children, began to declare audibly the spiritual meaning of the Lord's Prayer, with this preface: "It is the prayer of Soul, and will raise us to the standpoint of instantaneous demonstration." As the sixth repetition was voiced, a knock at the door introduced a dignified college professor, so rigid in his "wrestling with material observations," that he cannot see Divine Science. He carried in his hand a large mirror which he asked us to store, for a short time. After he left, we sought the climax of our work — viz., — saying the Prayer the seventh time. As the last word was uttered, a little boy, who had helped in selling tracts for "Mother's Room," opened

the door. He had heard that message from Mother, and had come to inquire for it. I showed him her photograph and read to him the letter. He said, holding the face before him, "See! she is laughing for me!" and then bestowed several warm kisses upon her.

We turned the professor's mirror to good account, by showing it to the children, as a type of the real mirror, Divine Science, in which they see themselves as God's ideas. And the "fragments" we picked up for ourselves, told us that the *sixth* day (unfolding) brings out the false sense of education to its destruction, while the *seventh* reveals the child-thought ready to receive the joy of Love, as our Teacher brings it to-day to the world.

Sometimes there rises a temptation to fear that her message is drowned in the roar of mortal belief, but it always proves that the children hear, even when they seem inattentive to the human teacher.

One day we went out into the woods for a Science pic-nic. The lesson was on Flowers — "God's smiles." First the symbols were gathered, then all sat down on the grass to arrange them. Six little ones chose the flower, they most admired. The 8th verse in the 4th chapter of Philippians was read, and flowers to correspond to the spiritual thoughts in it were called for to illustrate a *real* bouquet.

Going home, one little boy, who had seemed very restless, was asked what the flowers said to him. He replied: "God is Love," adding, "and so do the birds," then, catching the tinkle of the street-car bell (apparently), "and the bells on the horses." He was in Spirit, and had heard the full tone of our Leader's word to the last National Association, "If my students work faithfully they shall see 'Holiness to the Lord, written on the bells of the horses.'" The child leads the teacher.

Love is very present, and her voice grows more distinct every hour.

"Ring out, ring out sweet Science bells,
Ring health to all the earth.
Your power no mortal ear hath heard,
Yet Truth you bring to birth."

— ALICE DAYTON.

THERE is such a calling out through the pages of the JOURNAL for the little child to lead to the perfect praise of the Father, that I am irresistibly drawn to add to the sweet note of praise welling

up from the pure heart of innocence, until the light of Life shines out so clearly through their sayings.

Before coming into the freedom of Christian Science I was of the strictest sect, an Hydropathist and Hygienist. After taking lessons from one of the normal students, I laid all former beliefs on the altar of Truth, hoping they would instantly be burned.

Soon after my return home my little son Paul was using a very sharp saw. The stick, he intended to cut, slipped, and the force of the stroke cut the boy's thumb lengthwise, seemingly to the bone. The blood jetted out in an alarming way, the child crying out piteously, "O! mamma, mamma, it hurts so! it hurts so!" I caught up a large cloth and was making ready to bind it up in cold water cloths, when the voice of Truth came, "You know better than that." I put the cold water aside, but placed the dry cloth about his hand; it was soon saturated with blood. Another was placed about it, then I turned away from the paling face and went to an open door. Then Truth came with its reassuring voice, and with my whole heart believing I uttered the saving Truth: "His Life is God and does not dwell in blood." Soon he exclaimed, "Mamma, it has quit hurting now." Before the child went to bed I removed the cloth, and behold, the cut was cemented closely together. He looked at it with strange wonder, saying, "This is some of God's sticking plaster."

After four days it needed no protection from the dirt, and never was the least inflamed. Thanksgiving flowed from our hearts for this glorious gospel, this saving power of Christ.

Not long afterward, a dear friend was with us, and, as I was trying to explain reflection Paul said, "Mamma, let me show Miss Estella" (taking a small magnifying glass from my hand). "Suppose the sunlight is the light of Truth." Then he held the glass so that only a small part of the sun reflected on the book he held behind the glass. "See, now, when we are not in a true line with the sun, but a dim light is reflected. Now a perfect sun appears, when the glass is held in a direct line with the sun."

Tears of joy came, for I, too, saw how getting in direct line with God's Mind we reflected nothing but good. The light of Truth always existed, therefore, we are used as reflectors of our Father's mind, when we are filled with "that mind that was also in Christ Jesus," knowing no other.— R. A. C.

FIVE year old May had a belief of Diphtheria. After she grew better, her father asked her what she had been having? "Well, first," she said, "I had a toothache, then a sore throat, then I had Christian Science and got well."

I thought to amuse her by reading to her, and asked what I should read, expecting she would name some of her picture books; but she said, "Read out of the books that have crosses on," meaning the JOURNALS.

Jessie, eight years old, did not feel well one day, although she did not complain, as she is very careful not to say she is sick. She laid down, and asked me to read to her that little story in the December JOURNAL about the little girl on board the ship. After reading it, she got up, saying, "O, I am all right; nothing is the matter with *me*."

She often corrects me for saying I am afraid of anything. She says, "If you are a Christian Scientist, you ought not to be afraid."

One day at Sunday School, the teacher asked the children how many said, "Now I lay me" at night? Most of them raised their hands, but Jessie did not. The teacher said, "Don't you pray, Jessie?" "O, yes," she said, "but I make up a prayer of my own."

She is saving all the pennies she gets for doing errands, for the new Church in Boston.— MRS. E. E. H.

I WRITE to tell you of a demonstration of my little girl, five years old last spring. She is a dear little Scientist; has been with me through two classes, and has perfect faith in Science. Some friends in moving had left some things in our wood-shed; among them was a cigar box of homeopathic medicine, medicated powders and pellets (we used to doctor with them, but had long ago destroyed all of ours). My little girl asked if she might eat some of the pellets. I said, "Yes, a few," and went on with my work. Sometime after, I noticed the bottles were all empty, and arranged in a row in the window, about fifteen or twenty of them. I asked Katie what she had done with all the medicine. "Why," said she, "I ate it." The first instant, fear took possession of me, but I asked very calmly, "Why Katie, suppose it should make you sick?" She threw back her head, and her large blue eyes fairly shone as she said, "Why Mamma, are you not ashamed to call yourself a Scientist, and be afraid? You know very well there

is no 'Life, Substance or Intelligence' in that medicine to possibly hurt me, for I am God's perfect thought, and I cannot get sick." I answered, "No dear, it cannot hurt you," and it did not. She never noticed it. She often teaches me, and reproves me. Verily, of such is the kingdom of heaven. — MRS. M. A. E., AUSTIN, MINN.

WHEN Grant was seven years old he came home from school one night feeling very badly, in belief. His head ached and he was feverish and restless all night. His mamma was quite anxious about him, although she is a Christian Scientist.

In the morning his head still ached, and he seemed worse. He began to talk to his mamma about what he had learned in Christian Science. "Am I made in the image and likeness of God, mamma?" "Yes," she answered. "Was not all that God made good?" he asked. "Yes, Grant," said mamma. "Then if all God made was good, He did not make me sick, and it is only a lie that tells me I am, isn't it mamma?" "It is only a lie, Grant, God does not make you sick." "Then let's get up mamma." So they got up and went to breakfast; but Grant ate nothing. His elder brother said, "Grant can't go to school to-day." His mamma thought he had better stay at home, but he said he would go as he did not want his class to get ahead of him.

He went to school as usual, and when he came home at noon was as well as ever. His mamma thinks he overcame the belief through *his* understanding of Christian Science.— S. H. G., BEATRICE, NEB.

LITTLE Grace (three years old next December) is a great help to those about her. One day she was bitten on the lip, by some insect, and it soon became badly swollen. Her father was in great fear, and her grandmother wanted to rub something on it. Grace said, "No, grandma, Grace will treat it. Truth and love; go away old lie — *it is a lie*, grandma, don't you know?" The next morning the swelling was gone and the lip healed.

One morning she saw her mamma cry. She went to her, put her arms around her neck and whispered, "You must be Truth and Love mamma, and no lies."

She knows all the Christian Science literature when she sees it, and always calls it "Truth and Love books."— B. A.

OPEN LETTERS.

I THINK few of us realize how much Christian Science has done to change our modes of thought, and topics of conversation, until we listen for a few minutes to the conversation of those about us, and find how void, how entirely empty of interest to us, most of the talk is.

We feel, even more than we see and hear, the "crying want," which is the companion of material means, and which is so fully supplied and satisfied by Christian Science, when we come to know it and live it. The conversation about us is of sin, sickness, and death as real, appalling, and unsurmountable; ours is, or should be, of the reality of health, Life, strength, beauty and goodness; and as we carry these ideas into our business, or our work of any sort, proving them to be facts, serviceable for daily use, the strong contrast between the "somethingness" of the latter, and the "nothingness" of the former is being more and more sharply defined.

I have always lived in what is so fondly called an "atmosphere of free thought and liberality," so I had none of the ritualism and straight-laced forms to discard, but my enemy was one of subtile self-righteousness, which is even more stubborn (in belief) in yielding to the pure Christ-thought. Skepticism in regard to all things spiritually discerned, and the substitution of materialistic reasoning for the same, was my "ruling passion;" and it is, naturally, on this line of thought, that the enemy's attacks are made now; but I rejoice to say that the subtile doubtings can be destroyed by the proof of the spiritual facts.

Even since coming into the work of demonstrating this blessed Science, I have known days and nights of wrestling to hold fast to the fact that *God is;* walking up and down my room sometimes, when the darkness of doubt seemed to surround and o'erwhelm me, and a heavy stupor to chain me. Can you wonder that I rejoice at every step that has brought me out of this wilderness and desolation?

A little experience I had in my first acquaintance with the Science has always been helpful to me, to turn to, if clouds seemed to obscure the Light.

It was before taking the lessons, or even reading of the Science attentively, while I still entertained a thought of dependence on my healer, in spite of her assurance that "Truth is with you

always, it does not come or go with me." She was out of town, to be away two or three weeks, and I knew of no one else to turn to when my sense of need came, which it did in a sudden and severe form at the breakfast-table one morning.

I fell forward in a fainting spell, and knew no more until I heard a distant voice assuring my anxious mother that "she is coming out all right." I was laid on a lounge in the room, where I rested for a moment, breathing thoughts of Truth to myself, but as I had been subject to spells of this kind, following in close succession, which our family physician had assured my parents would soon end in death, or imbecility, if their frequency was not checked, I thought it best to retire to my own room, when I felt another attack coming on. Feeling intensely the anxious eyes following me, I walked quickly from the room, declaring silently, "*Truth is here! Truth is here!*" I stood for a moment by my bed, tempted to cast myself on it in utter despair, when the assurance flashed over me "God knows all things, and He knows nothing of this sickness." I turned, half expecting to see the owner of the voice, it seemed so distinct, and the next moment I realized that the pain and nausea were entirely gone, and an unutterable peace was mine. I then returned to the table, and finished my meal with the others without any comment or remonstrance on their part.

Neither skepticism or reason had ever done this, nor had faith rewarded me, for I may say I had none, but all else had failed; it was my time of need, and it came like a revelation, and has been a growing conviction with me ever since. Peace lies this way,— "press thou on." — M. H. T.

I HAVE often made the attempt within the last few months to write something for the JOURNAL, but many cares would come in to interrupt, and it would be put aside for a more convenient season. There is so much to be done (or to demonstrate over), that to sit down in peace and quietness to write the thoughts of Love that come to me, is the easiest thing that I can do. To fight the battles with self; to always realize the grace that is promised as sufficient to ever check the uncharitable thought or hasty word when the trials come; to realize that error has no power, but that Good is ever-present, no matter what the seeming, is more difficult.

But in the "new-old" way which is now given us, there is much

to encourage and cheer. To me it *is* the "new-old" way for I was never hampered, to any great extent, with "creeds or doctrines." Christ and him crucified was the foundation of all the religion I claimed to profess, although I united with the Congregational church at the age of sixteen. The voice of Love, through my mother, in childhood, ever taught me of God as a loving Father, who was our only helper when my earthly father was taken, and that obedience to His laws would help me to trust Him without fear; but sin would surely bring suffering. "Oh why will not people think more of the *mind*," I have often heard her say, and I think if she had had this teaching that "*All is Mind*" her life need not have gone out in what appeared such midnight darkness. But I was not always ready to listen to her teachings, but must first try the pleasures of personal sense. Ah, what illusions they are! For a few years I wilfully departed, like the Prodigal son, to feed upon the husks, and wandered far away from the Father's house to find, when the voice of Love reached me to recall me from my wanderings, how very far from Him I had been, and that the way back was sharp and rugged. But I see so plainly what a loving Father he has been, and in nothing more so than when He led me to "Christian Science."

Coming to this city almost a stranger, full of beliefs of many forms, and a physician having been consulted about me I was directed to an entirely different one from the one first intended. One not in general practice, but whose mouth seemed filled with the word of Life and the more I study the lessons the more do I understand the meaning of much of the language I heard him use, and wonder why I should have been so slow to comprehend his words. I can now see what a bondage of self I was in. On giving up medicine entirely he took my case in Science, and I afterwards studied in a primary class. As it tells us in our last lesson I have often been led to cry "O Lord, *what*, and *why*, and *where* am I, but am coming to a better understanding of the Truth, but still seeking to come into a closer companionship with Him. We hold our meetings regularly with Truth our leader, the Bible and SCIENCE AND HEALTH our books to study, and Love our watchword.—MRS. M. O. P.

WE are always glad to hear of the advancement of Truth. And as we look over the pages of our JOURNAL, and notice the rapid progress Christian Science is making, each month, all over

this and foreign lands, we wonder if we *begin* to realize how much we have to be thankful for.

Our dear Mother and Teacher has spent many hours (weary to sense) striving to point her students to the light that is dawning. Some of them have gone out from the class-room with a firm motive to be faithful guardians of this rich pearl intrusted to their care; others, discerning the self-sacrificing and cross bearing it requires, have thought the task too great, and seem content to go on in the old way. But the seed sown so faithfully has found many a field of rich soil.

But, it seems, her greatest work has been in giving to the world the revised SCIENCE AND HEALTH. It is the "message from God to this age." The thoughts of Life and Love, expressed in its pages, are bringing light and freedom to many an aching heart, loosing the bands of sense that seem to bind them to beliefs in sin and sickness.

If we would but try to realize how much is demanded of us, we would be more watchful of our thoughts, and would be striving, each day, to express more Love. It is true a great advancement has been made along this line, but we need more of it. We know the leaven is working when error becomes stirred. And to-day, as of old, priest and publican unite and make common cause against this Light, that comes clothed in Love, and strips from error the mask of unselfishness and greed, showing to the world the emptiness of material theories and man made rites.

The world *does* begin to see that there is freedom for all who are willing to deny self. We notice a marked change in favor of Christian Science, the past few months. The people are not only eager to listen, but many are also asking "What good thing shall I do, that I may have eternal life?"

July 30th we held a public meeting in a grove at Weeping Water, Neb. The following day we organized a Church of Christ (Scientist), with twenty-seven members. In this little band are faithful, earnest workers; using only the Bible and SCIENCE AND HEALTH as their text books. In fact, there seems to be an increasing desire everywhere to stick closer to SCIENCE AND HEALTH than ever before. — E. M. B.

FOR several days I have had a sense of anxiety and fear lest I should fall into error, and not grow in Truth, as I had a desire to do. This day had been one of darkness and depression. At

last I sat down, away from every one and faced this error. I said, I do not care what error says, It is all false. God said, "Fear not, I am with you even to the end of the world." *Nothing can* separate me from God.

Immediately an illustration came to my thought, like one talking to me. A little child was afraid to go through a dark hall into another room. Her father and mother assured her that there was nothing to fear, and bade her go. Her childlike faith and confidence enabled her to put aside her fears and go, thus proving the truth of their words.

Now God, our loving Father, has spoken to me through the Bible and SCIENCE AND HEALTH, telling me to go boldly forward through this seeming darkness of human beliefs, for it is nothing. Has He not said, "I am God, and there is none else?" "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Then shall I not become as trusting as a little child, and believe [understand] what God tells me, and go forward, knowing that God is all? Thus I communed for a time, and a sweet sense of God's presence and power came to me.

A circumstance connected with this experience brought the realization of the one Mind more forcibly than ever before. A day or two after, I received letters from two dear friends in Truth giving the same assuring thoughts that came to me, only in a different form.

How the Sunday School lessons uncover the idolatry of this age. The churches are studying these lessons as simply referring to Israel of old. Why can they not see that they speak to the error to-day, and show us our sin. They speak with warning voice. Why will not all return to the Lord their God?—E. E. E.

As I notice a few lines in our August number of the JOURNAL, stating the prosperity of the advance of Truth in foreign lands, and a query at the close like this:—"What is being done in North America?" I feel like telling something of what is being done in our corner. Truth is surely spreading, and I will tell you how I know.

Never since I began in this dear work for the Father have I been so intensely interested as at the present time, and I have no trouble in finding those willing to listen to my story. I find it

no trouble to demonstrate Truth when we have Truth. We have regular services each Sunday, and rooms open daily to any who wish to come in and learn how Christ redeems us from want, sickness and woe.

I have lately sent for seven more copies of SCIENCE AND HEALTH, and hope to report a grand result from their study. Great growth in understanding has come to me in the study of my Bible and the Quarterlies. Sometimes when I have thought the growth slow, I have only looked back, for an instant, to where I formerly stood, and then I am ever ready to "press forward toward the prize." The harvest here is large, as it is elsewhere, but I see a steady growth of interest, and know full well that no work will be done in vain, and so look forward to a great gathering into the fold from this corner of North America.

Let us continue to shout, until the last stone of the walls of Jericho has fallen, and then will we hear the glad call, "Come up higher." Let this ever be a remembrance, "Herein is my Father glorified, that you bear much fruit."— C. S., ST. CLOUD, MINN.

Extracts from a Private Letter.

YOUR two letters, with tract enclosed in first, came duly to hand. I was very glad to get them, and have perused them many times. I return the tract with this, that you may give it to others.

I have been striving for a greater understanding of God and His great goodness to me, trying to grow in grace and divine Principle, and think I can safely say I have made some progress. The desire to grow in spiritual strength is with me all day, and as I hold to the good, strong words of Truth, I feel the better for it.

I am sure all will be light for me in good time, and I shall be cleansed and made whole. It is slow for me, this putting off the old thoughts and beliefs, and growing in the new. In spite of all my desires, personal belief and material sense will lead me off for a few moments, then I have to get at the words of Truth to drive them away.

Slowly, but surely, I feel I am climbing up, out of this material sense of life, into a higher state, and will continue to strive until I am wholly in the Light. Have stopped thinking of being sick in any way, and continually claim I am as God made me — perfect in every way; and that being under His kind, watchful care, I am free from any danger or evil.— H. C. N., IRONTON, COLO.

NOTES FROM THE FIELD.

I SEND you herewith a letter received from one who was (seemingly) led astray through false teaching, and who, as a consequence, has been bitter towards the JOURNAL, but who always read SCIENCE AND HEALTH together with other, socalled, Christian Science literature. Truly is the Scripture being fulfilled: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." — MRS. K. H., MARINETTE, WIS.

"How I want a long, Christian Science talk with you, face to face. The first article in the August JOURNAL I do not understand, but *it has done its good work with us!* After reading it, we destroyed *everything* except Mrs. Eddy's works, and have resolved to read only the Bible and SCIENCE AND HEALTH.

We *do* know that the dear Mother had some clear motive for so writing; and we just *trust* one who comes nearer the Jesus thought than any one else, for she knows whereof she speaks.

As soon as we see our way a little clearer, we are going to subscribe for the CHRISTIAN SCIENCE JOURNAL, and never let it out of our reach again. Now, don't send it to us, as mortal mind does not half appreciate things it does not have to sacrifice for, to a certain extent. O, we (your loving brothers and sisters) have strayed away, seemingly, but the experience has taught us a fiery lesson, and the return is so sweet."— T. AND C.

IN the early spring of 1886 Christian Science was first brought to the people of Jamestown N. Y., and through much tribulation, and many beautiful demonstrations, the work unfolded.

In June, 1889, rooms were opened for general Dispensary work. A Reading Room was opened, where literature was placed before the public. Through the Dispensary work, Sabbath services were immediately started. The Bible Lessons were made applicable to the daily needs, and the growth has been healthy and certain.

In the starting of the work the teacher was thoroughly imbued with the missionary spirit, and many saddened hearts were gladdened by a kind word, made stronger by the thought that prompted it, and literature was left for future reading. The mis-

sionary work, started in Jamestown, soon extended further, until Lake Chautauqua was surrounded, encompassed by Truth.

The cry for a demonstrable religion welled from out the honest hearts to the Giver of all good. How bounteously the answer came. A mine of richest gold was ours. But we had to work to find it. After the digging, and sifting, and washing, came the "refiner's fire." From the fire comes the pure gold, so clear as to reflect the refiner's face.

In July, 1891, application was made to the State for a charter for the Church of Christ (Scientist). Upon receipt of same a meeting was called for the formal organization. Twenty-three earnest workers were found with the Church-thought in their hearts, and the demonstration brought a joy and thankfulness too deep for words.

Christian Science is firmly established in Jamestown. It is founded upon the Rock,—Truth,—and neither wind or wave can move it.

In May last word came to "Come and tell the people of the Cause." A week spent in healing and speaking in different surrounding towns aroused such an interest that again the call came, "Come and help us. We thirst for the Living Spring."

The growth is amazing! I can only exclaim, in untold thankfulness, "What hath God wrought!" A small school-house was the only building near, which would not hold one quarter of those expected, so strong willing hands cleaned a place in the woods close by, right on the road, on the hillside, made steps and rude platform, and here, in the loveliest pavilion, with the sunshine glittering through the trees, and ferns nodding in the breeze all around us, three hundred and twenty-five people came from ten miles around to hear the word of Life.

There has been one antagonistic thought, whose daughter has been under a belief of whooping-cough. In the midst of a morning's talk this claim began to assert itself. I stopped and looked at her; as if a barrel hoop had been snapped in two, it ceased. I proceeded. In a few moments it made a second attempt, with like result, and died, never to be resurrected. Last night the parent came to our meeting, and was among those wishing to study Christian Science. Is it not Love blessing its enemies?

A church is to be built here at once, a beautiful site having been given.—S. D. Warren, Elmira, N. Y.

I WAS not brought into Science through *physical* healing, as many were, so might not have much to tell. But I was drawn to it through the wonderful spirit of Love manifested by those whom I came in contact with, proving in their daily lives that they had indeed sat at the feet of the blessed Master, and learned of him to be meek and lowly in heart.

I so plainly see it is daily practice, and not profession which proves our standing in this blessed Truth. We truly have need of less talking and more acting in this vineyard of the "Great I Am." Admitting no sense of self other than Good, we ought surely to gain, daily, a higher concept of the Christ-idea. When in contact with those who are doing this, how can one help but be drawn to seek this Love which is mighty to save from sickness, sin, and death.— A. D.

I AM glad to read in Editor's Note Book (September JOURNAL) the article "Impersonality." I have long felt that there was more of cowardice than moral courage behind the claim of "impersonality," which caused the articles in the JOURNAL to be virtually nameless.

I have never sent an article to the JOURNAL with my own initials only, without a mental protest that was like a blush. It is something that I would not do in contributing to the common press; why then, in sending convictions (born of so much deeper and more earnest spiritual desire, and of struggles) to the JOURNAL, which goes out as a help to the many anxious seekers, should we withhold the pledge of our obligation — our signatures?

This has come to me so often, but I have felt also that I could only follow with the others, and wait for the word to be voiced from a position that would command attention and respect.

Thus I hasten to express my own appreciation and thanks.— IDA P. HUNT, QUINCY, ILL.

ON my trip this summer, I met three ladies who called themselves Scientists, but they had been falsely taught. They were good, earnest women. But two of them were unable to heal themselves, or be healed by the Truth they taught. By demonstrating the healing power of pure Science to both of them, it was only a short time before they saw that this Truth had come through the one channel, and they gave Mrs. Eddy her rightful

place; and not only ordered a SCIENCE AND HEALTH each, but disposed of all their "Mental Science literature," and promised to read nothing but what was authorized by the Christian Science Publishing Society. I feel sure they will be the means of guiding their friends into the one and only way of Science.— MRS. K. S. C.

I HAVE been in my new field of labor but a short time. My school is pleasant. Have ten scholars, the most of them small. There is a Sunday School here, and I have been invited to attend and help them. I tell them I cannot help them in the old way, but would be glad to teach or help in the way I understand.

The stories in Children's Department of the JOURNAL are so nice; do you not think it would be all right for me to read some of them to the children in school on Friday afternoon? I try to let the school be governed by the law of Love; and although it seems some times as though there is confusion and discord, I know it is a lie of the senses.

I spend about three hours daily in studying the Sunday School lessons.— S. D. J.

I FELT as though I wanted to say, how good the JOURNAL seems this month.

The Editor's Note Book is most uplifting. It settled a point I have been disputing over, for some time, mentally. It seems to open, or lead, into new avenues of thought, making them clearer and more direct. I can only say now, in feeble words, how thankful I am for such blessings. Truly we have no conception of "the things which God hath prepared for them that love Him."

The JOURNAL makes me feel so small; it is full of action — work — and Love.— E. R. A., MT. PLEASANT, MICH.

I LIKE this month's (September) JOURNAL. Surely the Sonship is revealed, and the words of the Son are like the chime of bells. I send one dollar for the September JOURNAL to circulate. I think we ought to send it everywhere. May the good Shepherd bless, lead, feed and protect you in this noble work.

I agree with your notes perfectly. Many write to us asking *who* wrote this or that article in JOURNAL, and we cannot tell them. — B. B., CHICAGO, ILL.

HEALING.

SOME instances of the power of Truth over error having come under my observation recently, the thought came to relate them for the benefit of those seeking for Light. The claim of Measles has been very prevalent, and, in belief, has taken very dangerous forms, in this vicinity, and in a number of instances terminating fatally, while, also, supposedly causing other beliefs considered serious.

Very few have known of the blessings to be derived from a reliance upon Truth in time of trouble; but the following are some of the results of placing faith in Spirit instead of matter:

One little child, seized with the symptoms of Measles in the afternoon, was healed in a few hours, after a few explanations of Christian Science to the parents, and their consent obtained to treat it with Truth. That evening the child ate a hearty supper, including rhubarb pie, and experienced no ill effects. The same child was afterward exposed to whooping-cough, and showed symptoms of that claim, but, as in the first instance, the word of Truth destroyed all evidence of it in a few hours.

Another case, the child had been complaining for four or five days, but one night the mother feeling afraid that Pneumonia was setting in, a high fever seeming to appear, a Scientist was called, and while giving the treatment, the child exclaimed, "My headache and sideache are all gone." This child was out playing in a day or two, and a cough, which he seemed to have, disappeared almost entirely. In another case the rash appeared in one day, and the next the child was healed.

Measles and inflammation of the bowels seemed to possess a young girl, but Science again brought health and strength in two days; while a similar case in the hands of a regular physician was growing worse day by day.

A lady who came as a revivalist, intending to stay two weeks, left in the middle of the first week because the attendance at the meetings was so slim on account of sickness. Her religion could not help her in this emergency, though the motive for doing good seemed to be leading her. Does not this show that a higher understanding of God, as "a very present help in time of trouble," is needed by those who go forth to preach His word?

It is the "love of Love" that is needed to demonstrate the idea of perfection, and dispel the seeming clouds of darkness surround-

ing man. Less surface work and more going to the root of error must be the work of the churches, if they would follow in the footsteps of Jesus, and teach as he taught. One lady said, "I consider it of more importance to save one immortal soul than to heal many sick." Yet that same lady was a member of the church where the revival meetings had to be given up on account of sickness. Jesus' first command to the Disciples was, "Heal the sick;" and it seems to me no stronger proof is needed for obeying this command than when disease seems to prevent people from hearing the Gospel preached. Sin is the cause of sickness, and it is necessary that we should come into the realization of the unreality of evil in order "to be every whit whole." Divine Love shows this unreality, and Jesus manifested it to so-called human sense.

Let us then go forth as he did, "healing the sick, cleansing the lepers, and casting out demons." — E. M. T., MANSTON, WIS.

FOR six months I was obliged to go on crutches from belief of accident; the ligaments about the ankle bones were said to be torn. During this time everything recommended was used, the physician saying, the most that could be done would be to give it time. Hearing the sentence, and knowing not, that as a child of God, Good, I was free, and not in servitude to the five material senses, I submitted to it, and was waiting. My church associates and school friends brought me beautiful bouquets, and books to read, doing all they knew to do. Reading late and early brought the claim of injured eyes, and for more than a week was unable to see the daylight. Our pastor came and prayed that I might be restored to health, if it was God's will. But with all the prayers and expressions of kindness from friends, I remained the same.

At the end of the time mentioned, we were told that a lady had just come in our midst who could heal people; and who called herself a Christian Scientist. I went to her at once, never questioning, for I was thoroughly tired of the bondage I was in. Had been with the Scientist scarcely five minutes when she told me to arise, and walk without my crutches. I did, and the moment I placed my foot to the floor I *knew* I was perfectly healed; all pain and weakness was gone, and my ankle limber and strong as ever. What should I do? Could I face the people and make them believe I had ever suffered and was unable to walk

those six months? I felt as though I had been fooled myself, and had fooled everybody else. This, however, only lasted a moment, then my joy knew no bounds, and I thought I then knew how the man felt that was healed at the "Beautiful gate," for I felt that I, also, had been to the "Beautiful Gate" and received healing. A month later I took a course of lessons in Christian Science of my healer, and tasted, for the first, of the harmony of Soul, and our possible freedom from the bondage of sickness, sin, and death.— L. C. M., Mt. Vernon, Iowa.

I have often been on the point of sending some little experience to the Journal, but have been deterred by the thought that only the old, *tried* soldiers should write for those pages; and not one who has barely entered the field. To-day I can hold my peace no longer.

One year ago, with my husband, I visited my old home, where we placed Science and Health, Tracts and Journals into the hands of parents and friends, knowing that God would do the rest.

Two weeks ago I again visited the old place, where they are daily proving their faith by their works. The following are among their beautiful demonstrations:

My father (aged seventy-two years) suddenly saw that he was giving power to matter, in putting on glasses to read; so he quietly sat down to read Science and Health without them, knowing that he *could* see Truth. For the space of fifteen minutes all was blank; then bright and clear, all by itself, stood the word *Principle;* rejoiced and encouraged he waited some five minutes longer, then saw *Truth*, and later still, the word Life. At the end of an hour and a half he had read one and a half pages. He has also struggled with belief of rheumatism contracted some forty-five years ago, and at last has laid aside the cane, on which he depended so many years, and is as light hearted and happy as any boy.

A lady to whom I had read a few lines from Science and Health, told me that her husband had said there must be something in Christian Science because she did not scold any more.

Oh, let us be up and doing, presenting the Truth *fearlessly*. "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to harm thee."—Mrs. H. W. C.

Extracts from a private letter.

I KNOW you will rejoice with me, and be glad to hear of the good work following my sojourn in the Adirondack Mountains. I learned one very instructive and important lesson. Dear old uncle, to whom I sent SCIENCE AND HEALTH about two years ago, had gone almost blind after reading the Book through three times. The cause was plain enough. I found he had accepted it in blind faith, and was calling it "Faith Cure." I asked him why he did not call the healing Christian Science? He said, "Is it not the same thing?" After, or during, the class his sight returned so that he could write his name quite nicely.

Blind faith without the understanding that "There is no Life Substance or Intelligence in matter" must needs be made manifest.

The class numbered seven, — all relatives, uncle and six cousins. Next year I go again, and from the wonderful healings, others will be ready for teaching. A cancer in the mouth went in seven treatments; quite a large tumor in one treatment, and lesser "*nothings*" melted away "like dew before the morning sun."

I shall now take up the work of Love for the "Mother Church" fund.— H. E. R., CHICAGO.

I AM more than glad to contribute my testimonial to the power of divine Truth, in destroying the claims of error.

As an infant, I was believed to have inherited a weak, nervous temperament, and, this thought being held by the family, grew up a frail, sickly child. At maturity, suffering in belief from overwork, I was attacked by jaundice, followed by inflammation of the bowels, and numerous other ills, from which I did not recover. Several physicians were employed, and time, money and material means were exhausted; but all the while I grew worse rapidly; then I sent for a Scientist, and concluded to try her treatment for a short time, as an *experiment*, having no faith.

My health improved slowly but surely. I bought a copy of SCIENCE AND HEALTH, and, as I read, the Truth dawned gradually upon my consciousness.

Two years ago I took a Primary course of lessons. In my ignorance of Christian Science, I had supposed its only object to be the healing of sickness, but it soon became evident to me that I had made a great mistake. I am learning, through experience, —a good and thorough teacher,—that to "work out your own salvation" means to bring every thought into subjection to Truth and Love.—J. S. P., KINGSTON, MASS.

QUESTIONS AND ANSWERS.

I HAVE a few questions to ask upon a subject which should be of interest to all.

First: — Is it wise to leave the city during the summer season, if we are practicing Scientists, with cards in the JOURNAL to that effect?

Second: — Is it right to allow a card to remain in the JOURNAL during the summer months, stating office hours of practitioners, with address in the city; and when addressed for help there is no response except that "the practitioner is out of town for the summer" from some one who opened the communication?

Third: — Should a card, announcing the services of a church, the address of a Dispensary and Reading Room, be allowed in our JOURNAL, when said Church is closed, and pastor and people scattered over the land; Dispensary closed, and patients knock in vain? Two weeks ago, request was sent to a large city (where many Scientists reside and work) for help, as the doctors could do no more. Addresses were taken from the JOURNAL. But one response (after waiting *one week*) came; this was to the effect that the Scientist was out of town.

Three days after the patient died. Word came from a resident Scientist,—just returned,—that "every Scientist of any experience is out of the city." Still, their cards in the JOURNAL announce office hours *in the city*. Can this be rectified and save further calamities as related above?

I wish to thank the writer, signed — "M. W. L. H.," under head of "Questions and Answers" in July JOURNAL, for expressing so fitly my own condition.

I think all seekers after Truth must experience the same thought. We do "*try too hard* to realize the Truth." "Looking and looking into the River of Life and try to make it a shallow stream, just our own depth of understanding."

This inspired thought came to me at a time when I seemed to be wading through deep waters, and could not see the cause to destroy it, as none appeared to sense. These words (quoted above) uncovered the cause of my sufferings, and I have been able to rejoice, in having the false condition destroyed.— A. E.

A SISTER asks an explanation of verse 7, 45th chapter of Isaiah: "I make peace, and create evil." A clear answer will be found in the revised SCIENCE AND HEALTH, page 520, beginning with line 16.

EDITOR'S NOTE BOOK.

Work.

RECENTLY my thought has been more especially given to the word *work*, which seems to embody much, if not all, of life's problem. Good work demands diligence, faithfulness, patience —the patience that is necessary in sowing the good seed, knowing that it is "God who giveth the increase." As Christian Scientists, we need to learn the lesson of patience. We must know that if we are faithful in tilling the ground, then sowing the seed, God will govern the growth. With the thought of work and patience so strong, I received the following article, which a sister in Oregon cut from Harper's Bazar, thinking it was well worth sharing with others. It contains a strong lesson for every one, and needs no further comment than that *all* will read, ponder and profit by it.

THE ACTIVITY OF PATIENCE.

MOST of us get our ideas of Patience from that old-time picture where she sits as a bent and silent figure, with meekly folded hands and downcast eyes. To women who are stirred to action by sight of need in others, such a figure has always inspired impatience and annoyance. "Why sit and wait, doing nothing," they have murmured, "when the world is so full of work to be done, when a little touch, a word, a little help, might stem the tide of disaster or clear the way to success?" Yet Patience, for all her pictures, is no listless figure, and her virtues are not those of acceptation only. Patience, while she knows best how to wait, is of all the virtues most active.

We are so apt to speak of patient wives and mothers, meaning those who bear meekly all the crosses and trials of a blessed but ofttimes troubled state. But the patient woman is not the one who bears silently the blows and screams of an ill-regulated child, nor the neglects and cruelties of an indifferent husband. She who does so may seem to herself very sanctified; but the really sanctified, the truly saintlike, are not so much concerned with the blows they endure, with the bearing of all things meekly, as they are in remedying the evil, in seeing the good, and in steadfast belief that it must prevail. Patience with such as these is the patience of hope, of faith, of knowledge, of wisdom. It is the patience of belief — belief in that abiding omnipresent good that for a little has been overshadowed by the cloud of evil. The really patient mother is undisturbed by a fretful, troublesome child, about whom everybody else complains, not because she thinks it her cross to bear, but because she believes that the child's good nature will prevail.

The physician diagnoses his patient's case, prescribes a remedy, but waits for its effect. The husbandman plants his seed, waters and cares

for the ground, but waits for the seed itself to send forth its shoot. The patience of physician and husbandman is the patience of belief and of activity and of wisdom as well. For the husbandman knows that though conditions are made as favorable as possible, the important work, that no one can do for it, lies not with him or another, but with the seed itself.

To the active temperament this is hard of acceptation. The unselfish woman, with a genius for self-sacrifice, she who feels her help and care necessary to others' comfort, well-being, and moral development, finds it hardest of all. Her very virtue of unselfishness stands in her way. She would do the work of the seed and of the medicine herself. She would be all the virtues for all she loved. Yet the good that lies in each of us lies in the power of no man to instill in another. It belongs to each of us by divine right, and all we can do for another is to believe in its existence in spite of all that pains or hurts or shocks us. And in this lies patience, that patience which is the key-note of heaven — the patience of activity and the patience of long-waiting; activity in doing all that duty, wisdom, and our best enlightenment teach us to do, and in waiting, when these seem to bring us no good result, for those good results bound to follow, but which none of us can accomplish, since they lie with God and the individual alone.

The old-time picture of Patience is sometimes the easier to accept. It is easier for the tired mother to feel patient, perhaps. It is easier to bear meekly the neglects and injuries of friend or husband than to believe ever in the abiding good of those who hurt us, to be steadfast in belief in spite of all the flights and departures of erring impulses. And it is easier to be the patient invalid, the confirmed sufferer, to whom every one ministers, of whom every one speaks in gentle commiserating tones, than it is to patiently believe in the strength that is ours if we know how to use it — the strength that belongs to each of us, but which, were we to exert, would cost us effort and sacrifice of self.

In preparing manuscript for publication, if contributors will *write with ink and only on one side of the paper*, it will be greatly appreciated. Many articles, written with pencil, are sent in with excuses for having been written hastily and carelessly, which necessitates their being written over. The articles for our Journal need to be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of stronghold."

VOL. IX. NOVEMBER, 1891. No. 8.

JESUS AND THE YOUNG RULER.

A Sermon preached in Chickering Hall, Boston, by the Pastor of the Church of Christ (Scientist).

Why callest thou me good? there is none good but one, that is, God.—Matt. xix. 17.

THIS is a clean, clear-cut, comprehensive statement. It is a statement that lays bare all pride, all sophistry, all mere worldly wisdom, since it goes to the very citadel of things. It proved to be most startling and unwelcome to the young ruler. It cut him to the quick — produced a chemicalization, to employ the language of Christian Science. It could not well have been otherwise, for it is just as unwelcome to the carnal senses and appetites now. It will continue to be so, till the carnal senses are destroyed.

There is something in this terse, comprehensive saying of the Master to the young ruler, which is akin to that other equally terse saying of his to Nichodemus: "Marvel not that I said unto thee, Ye must be born again," or, as the better renderings have it, I believe, "born from above." Both of these sayings, the one to the young ruler and the one to Nichodemus, smite with terrific force at the awful sensuality and worldly beliefs and practices of the carnal man, i. e., the man who is living in the gratification of the five personal senses. They both make short work of a life based on the gratification of the senses.

There is another coincidence between these two accounts, or interviews, which ought not to be lost sight of. Both of these men, the young ruler and Nichodemus, appear to have belonged to the better class of the Jews. Both appear to be honest, fair minded persons who were capable of looking

somewhat higher than the mass of their ignorant, prejudiced countrymen. They both seem to be lifted above the partizan hate and bitterness of the Scribes and Pharisees. Evidently, both could see much in this man Jesus. Possibly they even imagined that he stood related, in some way, to the well-being of their Nation and their times. Yet, how far short they fell of seeing the supreme, spiritual realities in the case. Thus, you cannot but notice, that they both so little comprehended him, that they began to address him by flattering titles, the adulation of personal compliments, — a thing that man in the dominion of the senses, throughout all ages, has been guilty of doing. How little the Master cared for these fulsome, unmeaning compliments.

The highest compliment that any one could have paid to Jesus, would have been to have caught the inspired meaning of his matchless sayings, and then, begin to square his life by them. Such a perception and demonstration as this, would have been worth cartloads of meaningless titles and compliments. Yet, we ought not to be too severe on them. They did what no one of their countrymen, scarcely, ever thought of doing. Certainly the Pharisees and the Scribes had never been able to so much as even call him "Good-Master," or "Rabbi;" they did not possess the commencing grace, if I may so call it, as to do so much as this. It surely counts for something that they rose high enough in their estimation of the man to be able to entertain respect enough for him to do this. How does the Master receive this well-meant adulation, these compliments? Is he pleased with them; do his pulses quicken, as ours do when complimented and praised? No, not in the least! On the contrary, he seems wounded, grieved, that this young ruler is sunken so low, is so benighted, that he could stoop to pay compliments when he should have been filled with contrition and shame in realizing how he and his miserable countrymen had fallen.

What has been said suggests the theme to which I wish to call your attention at this time, which is: The Heavenwide distinction or difference which Jesus entertained of the per-

sonal man, even as it appeared in himself and that which was held, most evidently, by this young ruler, and, for that matter, by every one under the dominion of the personal senses, either in that day or our own. This distinction is one so commanding, so important, that I must be permitted, at the risk of repetition, to call special attention to it, for not to see it discriminately is to miss, to lose out of sight, the real point of my discourse. We should still be left in our sins.

The vital question I am raising for our consideration, is this: Did Jesus, the man, regard himself, as this young ruler appeared to regard him, and as we do ourselves, as men in all the Christian ages have been regarding him? To put it in a single clause, how did Jesus regard the human nature side of himself, the one he *seemed* to have in common with us? This is one of the most vital things that we can consider, for on it depends our success, or failure.

Well, let us take up and consider for a moment, the view that the young ruler, in the narrative, took of this matter, because this view of his is practically the one that mankind are holding to-day, and have held in all ages — whether in the churches or out of them. That this young man esteemed, even venerated him, would appear evident to all. Doubtless he thought of him as the most wonderful and royally gifted man that the ages had produced. He, quite likely, would have used Nichodemus' words, had they occurred to him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." He also went so far as to regard God as the inspiring force of all he did. He would have been ready to maintain that God was continually with him. But did this man at all perceive the real source of this transcendent power? We must examine this point sharply, if we would understand aright.

A close inspection will reveal that here was the fatal rock on which this young ruler stranded. He made the mistake we are all making, in this so-called life, or, until we come into Divine Science, that the source of all this man's won-

fleshly origin and nature, the one that he shared in common with us? Did he ever regard it as perfect? Such a profound and far reaching inquiry would, again, have to be answered by a simple Yes, and No. Certainly on the merely negative, or human side, it was flawless, absolutely so. Nothing could well be more so. Jesus was sinless; he cheated no one; never told a falsehood, or stole; was free from all ambitious and jealous thoughts. It is morally certain, that he, the immaculate one, was never willingly subject, for an instant, to the suggestion of a lawless impulse or caprice. It is also evident that he was continually doing good. To the blind he restored sight; to the deaf he gave hearing; he raised the dead; he healed the sick in countless numbers. He was, in fact, "God manifest in the flesh." May I rivet your attention to those words: "GOD MANIFEST IN THE FLESH!" And see, I think you must, that there are limitations woven into the very texture of this phrase. You can but notice that it does not say God manifest in the divine, impersonal man. No, nothing of the sort. It is "God manifest in the flesh," which is equivalent to saying that a God manifested in fleshly tabernacles cannot be the equivalent of One who is to be revealed in our glorified consciousness.

Do you ask again how did Jesus regard this corporeal man, this creation of the senses? He was disgusted with it, profoundly disgusted. And he came not to save such a miserable subterfuge, our philosophies and theologies to the contrary notwithstanding, which, are seeking sedueously to save. I repeat it: Jesus came not to save that, but to destroy the man of the senses. What authority have I for saying this? I reply, the words of Jesus, who testified that he came to destroy the works of the devil, and who but Satan, or the claim of evil, ever had anything to do with creating this abortion of the senses?

I said that Jesus despised the carnal senses. I do not mean by that to indicate that he despised them, merely because other men appeared despicable in them — the way of the world, to hate in others what we overlook in ourselves.

But what I do mean to say is the far deeper fact, that he entertained a very poor opinion of the personal man under any circumstances. It was a lie and a cheat in any and all guises, no matter how fair an appearance it might wear. I ask you to observe that he had assumed it, not for any admiration he had for it, for he had none. He had assumed it for our sakes, that he might graciously show us the way out of it.

In proof of this statement I have made, that our Saviour had small respect for the personal man, I wish you to observe his oft repeated statements, that he never spoke of himself, i. e., his personal self, as men of the world are apt to speak of themselves. He never boasted of his power or ability in this direction. On the contrary, he was continually speaking in disparaging terms and tones. Thus, how often we hear him saying, "I can of mine own self do nothing." "I seek not mine own will, but the will of him that sent me." "I must work the works of Him that sent me." In fact the entire tenor of his life was in strict keeping with just such statements as these.

This use of the pronoun "I," as employed by our Master, is a very significant one, i. e., his use of it often as referring to the merely human or personal Jesus, and then again, in the sense of the Spiritual EGO. To my thought, nothing is more needful than a clearing away of the rubbish, the misconceptions that exist in our minds on this one point. I cannot but think that he will render a most helpful service who shall make this clear to human apprehension.

No, it is clear that Jesus was teaching this young man, in our text, that he and all men on the plane of the personal senses are looking too low down for salvation, for life. What he really is saying to him, is, that mortal man is incapable of goodness, no matter how captivating he may appear to others, or may seem to be to himself. He cannot become good till he loses all consciousness of a personal righteousness, or goodness; in other words he must lose all consciousness of any belief of "life, substance and intelligence in matter." He must learn that this creation of the

derful power and goodness was lodged, largely, if not chiefly, in the personal Jesus himself. It was due to personal qualities that he possessed. It was the man Jesus that he adored and worshipped and not the divine Truth incarnated in him at all, or, if at all, yet in such an infinitesimal degree as to rob such a belief of all its real worth as a spur to right action. It was Jesus the man, the mere human being that was divine and God-like in his eyes. It was not the Truth that was enthroned in his estimation.

But, you will ask, was not Jesus, the man, a being worthy of the world's homage and love? Did not this young man do right in esteeming him as the most royal man that he had ever seen? More than this, do we not always pay court to that which is manifestly above us? Indeed we do, we must. Certainly we look to personal qualities until we have learned to look higher. So that this personal homage and admiration are but stepping-stones to higher things, doubtless; yet they are stepping-stones that we do well to be rid of as soon as possible, for it is most certain that we shall not find real joy and spiritual power so long as we remain in them. Most certain it is, that we shall not see the real Christ, or demonstrate his saving power, until we have discovered how to go clear above all these lower things. This young ruler worshipped the personal, the merely human Jesus, did he? Yes, the very thing which the myriads of piously disposed people in our churches are doing to-day. Is not this right, even a duty? Yes, and no, I reply.

How, then, did Jesus himself regard this matter of his own human nature? How did he look on the human nature that he inherited as the son of Mary? Does there seem to be, to our delicately constituted, reverently disposed people, reared and nurtured in the lap of long established beliefs, a certain rude shock or irreverence in this question? Possibly there does. And, I may be asked, do not we, who are Christian Scientists, profess to revere Jesus more than we ever did, or could, before we found this new and living way? Certainly we thus claim to do. I shall also be reminded of

a discourse preached in this pulpit, and which found its way into our organ, the Christian Science JOURNAL, wherein it was maintained that Jesus, the man, rose immeasurably above all other men on the ground of personal merit and character, that he, the sinless one, alone of all men, was immaculate, impeccable. That position I just as firmly maintain to-day. But we must not make more of that and similar statements than are to be made of them. Do we not all realize that human speech is a very poor vehicle for conveying the full measure and sense of divine Truth? That discourse presented but one side of the question, — one much needed, it is true. But in this sermon I am stating the other or complementary side, which is that flesh and blood are incapable of expressing the full sense of divine Love and power; and Jesus, as son of Mary, did have flesh and blood.

You will not misunderstand me, I feel confident. You will not report me as intimating that Jesus was not the one man of human history — indeed he was! No one in all the ages has begun to approach the pure, immaculate Jesus, who did for humanity all that could be done, did all that humanity was capable of receiving, and more, infinitely more than we have ever brought out in our best, our highest demonstrations. But pardon me for repeating that the personal senses can never be the vehicle for conveying to us the highest, fullest expression of the divine Intelligence, Love and wisdom. Were Jesus to return to the plane of the senses, and to go a hundred times beyond what he did when he was here before, both he and his marvellous work would still be, would have to be, on the plane of the senses. "That which is born of the flesh is flesh." It must be, or it could not express itself to us.

This young ruler's trouble, then, is ours, and will continue to be ours till we learn to look infinitely higher than the personal senses for salvation, for was he not seeking salvation on the personal sense side of things? A thing to be attained, — Never!

Again I repeat the question, how did Jesus regard his

fleshly origin and nature, the one that he shared in common with us? Did he ever regard it as perfect? Such a profound and far reaching inquiry would, again, have to be answered by a simple Yes, and No. Certainly on the merely negative, or human side, it was flawless, absolutely so. Nothing could well be more so. Jesus was sinless; he cheated no one; never told a falsehood, or stole; was free from all ambitious and jealous thoughts. It is morally certain, that he, the immaculate one, was never willingly subject, for an instant, to the suggestion of a lawless impulse or caprice. It is also evident that he was continually doing good. To the blind he restored sight; to the deaf he gave hearing; he raised the dead; he healed the sick in countless numbers. He was, in fact, "God manifest in the flesh." May I rivet your attention to those words: "GOD MANIFEST IN THE FLESH!" And see, I think you must, that there are limitations woven into the very texture of this phrase. You can but notice that it does not say God manifest in the divine, impersonal man. No, nothing of the sort. It is "God manifest in the flesh," which is equivalent to saying that a God manifested in fleshly tabernacles cannot be the equivalent of One who is to be revealed in our glorified consciousness.

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carnal senses is a lie, and nothing but a lie, to be gotten rid of as fast as one can be rid of the illusion!

What he sought to teach him, as with the point of a diamond, was that all truth was in God; that all life was in God; that all virtue was in God; that all intelligence was in God, — in a word, that God was All and in all. He also sought to convey to him the lesson so much needed by him, that the merely human Jesus was not God, but was the vehicle through which God was manifested to humanity.

There is another fact which presents itself to our thought here, which must not be lost sight of, since it powerfully sustains the position here presented. Thus, you will notice, that Jesus, after he has so clearly and tersely stated the great fundamental Truth contained in the passage under consideration, proceeds to tell this bewildered youth what he shall do. You will remember that he had come to the Master to find out what he should do that he might have eternal life. After the Saviour had laid down to him, with startling incisiveness, the great facts of Being, he proceeded to tell him that he should keep the commandments. Do you not see that there is a very clearly implied, though latent irony in this? There certainly is, though, doubtless, the youth was utterly unconscious of it. *But do you not see it?* What are those commandments? Are they things that a carnal sense can obey? Can a man lost in sin, or, what means the same thing, one whose sense is wholly material,—can such an one, I ask, keep a commandment which is ordained unto life? Most assuredly he can do no such thing. He thinks he has, and so replies to Jesus that all these he had kept from his youth up. But had he?

Indeed he had not! for if he had done so, he would not have needed to apply to the Lord to show him the way. You never ask one to show you how to do a thing that you know how to do perfectly well yourself. It is always ignorance that asks to be shown the way.

But another clear proof that he did not know how to keep these commandments, so spiritual in their nature, is the very evident fact that he had a consciousness of loss; of being

sick; of fear of death and impending ruin. What is all this, but the most decisive and positive proof that his keeping of the commandments was a blunder and a farce. These commandments *were ordained unto life, not death*, so it follows, that if sickness, misery and death are resulting to any one in his observance of them, then he has made a blunder somewhere.

A law of life never results in death to a person who is keeping them in the right way, never! It was because he had lost his spiritual sense, and had settled down into a consciousness of matter and its laws, that the commandment had become a commandment of death to him, just as it will to all who are believing in a law of the carnal commandments. "The law of the spirit of Life in Christ Jesus" never works that way to those who keep it.

Another Truth is evident from all we have been seeing at this time, viz.: The real man that God has created knows perfectly well how to keep the commandments, since never having lost the way, he has no need of being shown the way. It is this false sense of man, which usurps the place of the real man, that is lost and needs to be guided back to God and harmony. It has but to renounce its own self-consciousness, its self-love, its self-pride, in a word, when this false man, of the carnal senses, is willing to cease to exist at all, and let the real man of God's creation come into the foreground, and act and be its true self, in purity and love, the work becomes complete to our consciousness. Then will the victory be won, and it will never be won till this spiritual consciousness is enthroned.

Three practical suggestions offer themselves in closing.

First: What a mistake the religious world is making in regard to Jesus. What a dreary blunder, this, to be so held in thrall to the merely human Jesus, that it has not, in all these centuries, been able to surmount. What is it doing, even now, but talking to and worshipping the man Jesus, — he who was born in the stall, — as though he were the real, eternally living Christ, instead of the divinely appointed vehicle which was to show forth to us the Christ of God.

And is it not the belief of thousands, in these churches, that they will some day be associated with him in some world, or, possibly, reunited with him here in this world? What is this worship which wears so pious a look, but worship of the man, instead of a vitalizing appreciation of the Christ that sets free from all will-worship and subjection to the senses.

Second: It should never be lost sight of that Jesus, the man, was the highest expression that God has given to mankind of Himself. In him the Godhead was manifested bodily, yet as a man. His birth, — *the immaculate conception*, — and in fact the entire environment by which he was surrounded, made it possible for him to become our way-shower out of the senses, so we do right to render to him homage and loving obedience. Only in keeping his commands can we become the sons of God.

Third: We must live up to the highest light that we possess, in order to gain more light. Keeping the commandments according to our imperfect perception and standard, is better than not keeping them at all. We must take the lowest step before we can take the next higher. It is faithfulness to the unrighteous Mammon, that will enable us to lose our hold of the senses, and the senses to lose their hold of us. The more we learn that a bad law, or sense of law, will not help us, the more we shall long to escape from under its bondage, and to become free men in Christ Jesus. True we do not know what God is, or what He is like, but the effort, honestly put forth, to learn this supreme fact, will sooner help us to find the road to His sinless perfection. "God helps those who help themselves," is as true here as it can be anywhere. So will we press on, till all the illusions vanish, and we stand in the supernal light of the Eternal Day.

Bad Every Way.

IT is an old story of the Scotch Presbyterian who said: "That the devil is bad you can tell by his very name; for, if you take away the d it is evil, and take away the de it is vile, and take away the dev it is ill, so that he is an ill, vile, evil devil!"

LOVE.

Extracts from a sermon delivered in the Church of Christ (Scientist), Marinette, Wis., by Alfreddie DeLong, from the text Gal. v. 14, 15.

READ 1 John, 14th chapter.

Since taking up the study of the Bible in the light of Divine Science, the word Love has probably been upon our lips more frequently than at any previous time. And yet, how little do we understand this wonderful word that expresses all of God, and, as Paul said, the whole of the law of Spirit.

When we know what this Love is, and, as the result of knowing, live it, will not the world be revolutionized? We find no difficulty whatever in talking Love; but do we, even as Christian Scientists, — who, surely, of all people, after the instruction that has been ours, should demonstrate the divine law, — live it? Do we not theoretically understand that God is all, and consequently, Love is all, and the only power? Then why not live it? Simply because we are still in bondage to the elements of the world; and, because of our supposed higher understanding, are blinded to the fact that we, individually, are just as liable to fall into error, and be unconscious of it, as is our brother in Egypt.

"Wherefore, let him that thinketh he standeth take heed lest he fall." And our stumbling may be upon this very word that is all in all to us, when we understand and live it. But perverted, it becomes indeed "a rock of offence." "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." And still we ask, how can one, living up to his highest understanding of God, or Love, fall thereon? Simply by believing that he is living up to his highest understanding when he is not.

Are we fulfilling all the law, "Love thy neighbor as thyself?" And yet, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The first principle of Christian Science teaches that God is Love; also that "man is His image and likeness," — the expression of divine Love. But how many of us are truly expressing this Love in the fullness of our understanding? And yet, each Scientist is aiming to bring to his own consciousness — and that of the world — God's spiritual idea. But this is never accomplished by simply declaring that God is Love, and man his perfect idea; but, rather, through living it. Do we really understand how to hold to this ideal? Is it simply by declaring it, and standing forever there? Surely declaration leads to demonstration; but if the demonstration does not follow in our individual experience, of what use is the declaration alone?

Remember, we are not considering anything outside of self. It is this very self that would hinder our advancement in more ways than we are aware of, simply because we are willing to stand on declaration, rather than demonstration. If we only realize that the time will come when we will each be called upon to demonstrate every declaration we have made since coming into the light, would we not be very careful how we express ourselves? If I am unwise enough to say to one having no knowledge whatever of Science, — or even one understanding it, for that matter, — that I can put my hand in the fire and not be burned, am I not placing myself where I shall be compelled to demonstrate my right to such a declaration, perhaps through intense suffering, and all the result of my uncalled for boast? We know no more than we have demonstrated. Would it not be far better to let Truth bear witness in a life corrected?

Can we not see the necessity of doing less talking and more acting? Let us make no vain boasts. And when we can really see that Truth is its own witness, we will not attempt it. Are we not, through our mistaken zeal, in danger of retarding the very growth we so eagerly desire? The motive is surely praiseworthy; but with our love for man and the Truth upon the plane it is to-day, we surely need common sense. Would it not be well for us all to remember that after Peter, James and John witnessed the trans-

figuration, they were obliged to come down from the mount, and in their after lives demonstrate the Truth they saw? And taking this lesson into our own consciousness, we can see that their experience must be ours, individually.

This Christ (Truth), as brought out in Christian Science, has taken us, in our thought, upon the mount of transfiguration, where we can discern the spiritual idea of God." And still, we must descend to the valley of the material, and work our way up to the spiritual idea step by step. This is demonstration. On the way down from the mount, Jesus charged them to tell no man what things they had seen, "till the son of man is risen from the dead." Luke tells us, "They kept it close, and told no man in those days any of those things which they had seen." Neither should we boastfully declare what we cannot express in demonstration, "until the son of man is risen," to our sense, from his burial in matter to the right hand of the Father.

Surely "the way is straight and narrow." Yet all may know it, and prove the possibility of our demonstrating the Truth Jesus taught. As we believe it is founded upon a demonstrable Principle, let us live it in manifesting the love that is God, thus fulfilling the whole law: Loving our neighbor as ourself.

How am I to love my neighbor as myself? By trying to rise above the claims and testimony of material sense to a realization of the pure and perfect spiritual existence that is man's "God given heritage," the true brotherhood of man. But when we lose sight of this spiritual fact, through the testimony of the senses, we cannot expect or hope to establish the brotherhood of man, even in our own consciousness, and much less in the world. Our own human consciousness is to us the world. Our Master said: "Be of good cheer, I have overcome the world." To mortal sense the same world stands to day that he declared he had overcome. Surely we can understand that what he did overcome was his human consciousness of this world.

When we see one in error, having no understanding whatever of Science, we try not to allow ourselves to see this

condition as a reality, and thus exonerate our brother in darkness, to our own consciousness, in the plea of his not understanding the Truth, thus not holding him so accountable for mistakes, as he would be, were he conscious of this Light and yet walked not in it; and because of this charity, do not hold him down in Egyptian darkness?

If we see a fellow-worker doing what seems to us not just in line with Truth, and we, knowing as we do that his salvation depends upon a clear mental atmosphere, hold him in that error by making a reality of this seeming, wondering why he does not overcome it, watching closely to see how he is coming out, is not our thought holding him down in the very darkness that we wish to see all rise above? We know that "God is no respecter of persons." If in one instance I can see this error separate from God's idea, thus holding to the oneness of Mind; but in another admitting that error is holding some one in some unaccountable manner, am I demonstrating this brotherhood of man of which I am so ready to talk? To make this even more clear: We know that we must, at all times and under all circumstances, see error as such, and separate it entirely in our thought from God's idea, giving it neither place nor power. In this way we can have charity for all who are seemingly held by error's claims. If faithful workers, would we not, upon its very first presentation, have earnestly striven to rise above it? Then do I love my neighbor as myself if I fail to destroy his seeming error in my own thought? We can clearly see that in order to fulfill the one law of Love we must have just as much charity for our brother in Science as for the brother who has not yet accepted it.

How earnestly we should strive to remember that all men are of the one spiritual household. And so long as we hold firmly and understandingly to this scientific declaration we cannot be blinded by the old mortal claim of "me and mine," for all are God's.

As we understand Love, we will demonstrate it in unity of thought and action. It is the very love to which Paul referred: "Bear ye one another's burden, and so fulfill the

law of Christ." Immediately following, in the same chapter, he declares that each shall bear his own burden. We know that one cannot do another's demonstrating for him, but he need not add to his brother's burden, by wondering why he does not demonstrate over certain claims; why he does not advance more rapidly; let us, rather, bear our share of the burden, knowing that any claim we may see in another, — unless demonstrated over in our own thought, — is reflected, to our sense, in the brother we desire to see rising above every difficulty, but lift not our hand to speed him on his way Heavenward.

If sense tells us we cannot help another along, surely we need not hinder by making a reality of what we know has no origin in Truth. Then we must see clearly that duty — made plain through a high and unselfish sense of the Love that is God — will not admit of any distinction in the household of Spirit, for all are the children of one parent, governed and controlled by Principle — God. My demonstration of Love's power proves my position in Divine Science.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

NOTICE.

QUESTION: — Ought students to continue to organize Churches and Associations?

To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them.

QUESTION: — Shall we continue to read in the pulpit, on Sunday, extracts from SCIENCE AND HEALTH?

If you comply with my terms relative to these Sunday services, published in the August issue of this year's JOURNAL, you should. I have consented to this as above, and see no other causes than those designated in August JOURNAL for changing the form you had already adopted for your Sunday sermons. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.

MARY B. G. EDDY.

APPLICATION.

JAMES F. GILMAN.

SUCCESSFUL living, as understood in Christian Science, and as it has already appeared to me in experience, whenever the illuminating power of Spirit has freshly clarified the mind, is the realization of existence, in the one sense of it, that always attends the reflection in thought and deed, of the "divine Principle of Being" in purity and fullness. By this gracious attending the supremacy of Spirit is perceived to be the one living actuality, because Spirit is seen to be the divine Truth that creates, illumines, and sustains us with its true Light and Life, and is seen to be the divine Love, that, in creating, inspires and warms with its self-existent, living beauty, expressed in demonstration. It is the inspiring basis of all hope that is worthy, and impels me to apply myself in the one thing always at my command, namely: action of mind, if not at first of body.

The action that most promotes the realization of Life has, in experience, been found, invariably, to be that which most promotes purity in thought, and therefore, power in deed, through the reflection of divine Principle.

Love of Good — God — appears as the perpetual source of hope, and inspiration to activity in man, — the foundation sense of Life and purpose that is true and lasting, spurring humanity to that application of means within its disposal, which promises, to each one's view, the hastening of the fruition of the mind's ideal. By these efforts we all learn, sooner or later, in actual life, that in God's economy "something never comes from nothing," but does come in response to the genuine desire that impels to earnest striving. Hence persistent application of the means within our reach to gain Good or purity.

To the world, the word "self-sacrifice" seems weary sounding and doleful; but soon, in Scientific living, we learn that it has a deep and sacred meaning of glory, as well as of real joy in cheerful enduring, that sweetens and sancti-

fies and transforms it, because of the true and noble purposes that thereby become life's inspiration. Along this sure way of blessedness, which the true and dear have trod, and hallowed with love and sacred earnestness, is strewn heart-reaching and pure associations of helpfulness and joy, that, in the true sense of life, turns to gold every hard trial in temptation successfully passed, until the worth of true living appears, more and more, in actuality.

The difference in what I now see Good to be, and my way to gain it, is not in the nullification of striving, that must, in God's law, precede all gaining. An idea seems to prevail that the production, or attainment, of greatness is the product of a "gift," or "genius," without the labor of steady, earnest application joined. This is an error that begets failure, in the start, it is born of the wrong idea that something sometime may come from nothing, ready made. That which constitutes the "gift," — the sense of which blesses every individual in some measure, because it is God's gift to every one of His children, — is that power of perceiving the beauty of Truth that the love of Truth alone discovers to our sense, and inspires or impels us to the effort to reflect in some concrete form of realization adapted to our individual character, which expresses our true and individual idea of Being, making it definitely manifest to others as a fresh view of God. This is the "gift" and cannot be created except by the creator — God.

But the precious gift of the power of perceiving and loving Truth does not, in the having, release us from the necessity of the effort in striving to make it manifest. In the more common vocations this necessity of application to succeed is recognized which makes possible the more common success there manifest.

In school we expect to give a number of years of close application to gain the mastery of even a moderate understanding of mathematics, grammar, languages, literature, etc. A thorough knowledge of a trade in manual labor in less than three years of application, of ten hours per day, is not reasonably expected. Success in business requires long,

close and accurate application, first to detail, and first and last to business rules and principles. In all of this we learn by our mistakes and failures, as well as by our true adjustments that nothing is really gained but what we sacrifice and dig for.

Even the apparently helpless and suffering invalid has within his disposal the willing sacrifice, which, in right motive, with faith in Truth, will open the consciousness to the understanding of God, that transforms the thought of such to the sense of wholeness, which is man's natural and normal inheritance.

We find that our thoughts and acts are a tumultuous sea of conflicting emotions and interests, in which there is ever going on, in some form, "the fight of beasts." In this ceaseless, discordant commotion, there comes to every one hours when permanent peace and deliverance is hungered for, — when the true sense of Life is desired to be realized in real harmony, that alone is found — although they may know it not — in the divine Love. This all of us crave, but in mortal life never find. Discard, through sacrifice these self-illusions, and the restful harmony of Truth will then appear with every right sacrifice made. Truth must be loved with all the heart, — loved more than aught else, as the first and dearest treasure. This forms an attachment between thee and Truth, by which its uplifting power raises thee to the ideal sense of Life that is always found, in actual reliance and love, to be health, — the peace that satisfies and restores us. Truth's invitation is: "Try me and see if I will not pour thee out a blessing; see if I will not raise thee up." This, in Scientific striving, is found to be the only way that actually gains us the salvation of Truth and Love that is God.

What we each of us imperatively need is *right motives* for such striving, which, in substance, always amounts to one paramount purpose, namely: the desire to gain a larger realization of God, as our Life and Being, for which we become ready to sacrifice, not merely some things, but the dearest things that seem to lie between us and Truth — Christ. Only that

which is an actual sacrifice of self's dearest seemings is any sacrifice at all. If belief in and, consequently, fear of evil, presents itself to our sense, in any shape, physical or otherwise, which, owing to lack of this sense of God, we find no ability to demonstrate over, then there still remains one thing we each can do: we can deny their reality in the strength of the perception we already do possess, however small that may be.

When we arrive at that state of mind, in which we are not afraid of the claims and pains of personal sense, and learn that physical ease is not salvation, then we understand that we are able, in God's strength, to deny any claim that personal sense imposes. Hence the why that this way of the cross, which Jesus so emphasized, is the only way of salvation. "He pleased not himself" saith the Scriptures; and how much of the Christian Scientist's real living is in accordance with that thought, or description, of the beautiful and grand character of Jesus! We owe endless praises to God, that not to please ourselves is to have life and joy and that "more abundantly."

The value of each hour of life is in its opportunity to demonstrate the power of divine Good we earnestly desire; beside it nothing is worth living for. We the most truly live when our interest in Spirituality is such that it leads us to value and anticipate, naturally, and spontaneously, each day's golden opportunity for demonstrations.

I have found in my experience, that motives completely pure from selfish alloy are great rarities; self is almost sure, perhaps quite, to be found wedged in somewhere to darken the understanding. But to *know* it, is something; and to know it is *nothing* is more. In real Being nothing is ever expected, or even desired, of corporeal sense.

In this watching, and correcting of motives is a great work, in which we learn that not an act of life, and never a thought, especially a cherished one, but has its meaning of good or selfish [evil] motive behind it. If we examine the motive for what we do, we find out just how much or how little of our actions, or thoughts, spring from the desire to realize Good alone.

Truth speaks "in a still small voice," and we have need to listen carefully, or we shall not hear, and thus we shall miss the blessing.

WAYSIDE GLEANINGS.

NELLIE B. EATON.

A CALL to visit the old home necessitated a long journey, and gave opportunity for observation and comparisons not found in the routine of home duties.

A request to conduct a Sunday School after the manner of genuine Scientists, using the Quarterlies, Bible and SCIENCE AND HEALTH, caused a delay of two days, but gave, also, the privilege of declaring Truth where it was greatly needed, and showing misguided ones the true relation SCIENCE AND HEALTH bears to the Bible, Christianity, and the world.

The second day of the journey, Robert G. Ingersoll occupied a seat in the same Pullman coach; and the feelings with which he was now regarded were contrasted with previous ones. A sort of contemptuous pity, or "I am holier than thou" feeling had given place to something akin to respect for the moral courage — or was it desperation — that impelled the vigorous protests against the popular opinions and theories about a God who was held responsible for the Devil whom He created to oppose Himself, — divine Omnipotence,—and for the chaotic condition of things generally; conditions that a blind, subservient faith admits, but cannot reconcile with even human reason or common sense.

And now that Truth has again been revealed, and the true idea of God shines upon the darkness of human belief and mystification, why is it not at once recognized and accepted by those who are so dissatisfied with old teachings and doctrines? Because the "Light shineth in darkness; and the darkness comprehended it not."

In a Chicago paper I find a column of short sketches, recounting the disaffection in nearly every prominent religious denomination in the country. Trials for heresy, and abandonment or revision of church creeds, has become the order of the day. The inspiration of the Bible is constantly being called in question by its, formerly, most devout fol-

lowers, and in a few years those who will understand and proclaim the true meaning of the sacred writings, are those who, to-day, are denounced as repudiating them entirely.

The Pope's last encyclical letter forbids his followers to support schools where their native language is not taught. What does it all portend? To those reading the "signs of the times," it shows that Truth is "turning and overturning," and the "confusion of tongues" is hastening forward the time when the disintegration of all human theories and concepts will bring the demand for something higher and better than delusive hopes and vain imaginings, or even the dictum of ecclesiastical authority.

The third day of the journey a delegation of motherly, sweet-faced women entered the coach, and their presence suggested this line of thought: Another significant "sign" is the fact that women are carrying on the reformatory work of the world to-day. They are rapidly taking their place, not *beside* their brothers, but *leading* them in all good works; not from choice, but because it is the appointed way. "The last shall be first." While these earnest women may be mistaken in their methods, — for we never can successfully fight error with error, — their motives are right, and sometime will bring to them their reward for working up to the highest thought they have.

What thought has brought out the fashion of wearing snakes and serpents on the hats and bonnets of the women of to-day? Is it not the effort to force the claims of evil to the highest point possible, even declaring in this way that evil (the serpent) has more power than Good, and can place itself above the highest thought of Good — woman?

Arrival at the old home brought welcome from aged parents, — but the one subject nearest the heart cannot be mentioned. Old time friends and acquaintances bestow a distant nod, or a cold, stony stare, and one is tolerated where formerly they met a hearty welcome. A conscientious yet complete severance of all church relations accounts for this avoidance, as it was said, — "If —— has learned something that forbids attendance at church, we don't want it." So in

this secluded community, Truth cannot be spoken or demonstrated "because of their unbelief."

But how this opposition drives us to closer study of SCIENCE AND HEALTH, and a clearer understanding that "All is Mind," and the privilege of *thinking* right cannot be interfered with. Such long and sympathetic details of sickness and death that one must appear to listen to. Then how like a cool mountain breeze on a hot murky day is a chapter in the Bible and a few pages of SCIENCE AND HEALTH. How the pure thought lifts and refreshes the famished senses, giving them the water of Life, and bread of heaven. How hard it seems now for some to die. This thought of Life, found in Christian Science, is so permeating all mortal mind it is calling a halt to death, and people live on beyond all precedent.

Why talk of sowing seed in a dense forest filled with tangled underbrush? Harder work than seed-sowing must be done now in such a condition of mortal mind. How frequently one must go up "into the mountain to pray," and "continue all night in prayer," until the light dawns upon them, to meet the onslaughts of malicious mentality that would "crucify the Son of God afresh."

After reading the tenth chapter of Matthew the tears would flow, to think, — not one here to give "the cup of cold water" even in the name of a disciple [student], and our "peace must return to us again" in nearly every case of "salutation," and the "dust be shaken from our feet," lest any opposing, disquieting thought should find lodgment and obscure or defile our understanding. How tenderly and lovingly we must repeat our Master's words: "Father forgive them, for they know not what they do."

The homeward journey was accomplished by making a wide detour to visit relatives and friends. First in a physician's family, in a village where many were quarantined because of diphtheria — the schools closed, and churches closed the preceding Sunday. A drive with the doctor, in the afternoon, to visit patients in the "infected locality;" and while he was inside, dealing out drugs and delusions,

nothing prevented the earnest, fervent declaration that Life, Truth and Love are the only realities of existence.

The next day, a rise of many degrees in the mental temperature when visiting the Reading Room and Dispensary of faithful Scientists in a neighboring city. Interchange of experiences in the general and personal details of the work, brought mutual comfort and benefit. The conservative East, and more liberal West vary but little, after all, in their reception of Christ [Truth] to-day. The strife between Good and the false claims of evil is as intense and bitter as ever, and knows no geographical limits.

The third day, in the city so aptly called the "miracle of the Occident," church services and Bible class in the "new tongue" were like a benediction. While rolling along towards the great Northwest, thought outspeeds the train, and trys to picture the welcome to be given in a place where the true Science has had small chance to be heard or demonstrated; but the false, so-called Scientists have held high carnival, but now, like all false claims, lacking a foundation, are tottering to their fall. The supposed power of healing is departing from them, and the public seems to be undecided as to the claims of Science now, to do the works it at first declared possible, and for a time seemed to give evidence of being capable of doing.

This attitude of mortal mind shows clearly the necessity of instantaneous healing, which is possible only to those who have the understanding of the Principle of the Science, as taught by the Master, and promised by him to be sent as the Comforter or "spirit of Truth," which is Love, and is the "foundation and superstructure of Christian Science."

Unheard of surgical operations are becoming more frequent, and mortal mind is carving itself, and reacting upon itself, in a wonderful manner. It is an encouraging sign, however, for it only hastens its overthrow, and it will carve itself out of existence all the sooner.

Home duties are gladly resumed, for they bring the rest and quiet that comes only with the seclusion from mortal mind, which labor in this Science demands.

A THANKSGIVING.

For the wealth of pathless forests,
Whereon no axe may fall;
For the winds that haunt the branches;
The young bird's timid call;
For the red leaves dropped like rubies
Upon the dark green sod;
For the waving of the forests,
I thank Thee, O my God!

For the sound of waters gushing
In bubbling beads of light;
For the fleets of snow-white lilies
Firm-anchored out of sight;
For the reeds among the eddies;
The crystal on the clod;
For the flowing of the rivers,
I thank Thee, O my God!

For the rosebud's break of beauty
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
I thank Thee, O my God!

For the lifting up of mountains,
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark of silent gorges,
Whence mighty cedars nod;
For the majesty of mountains,
I thank Thee, O my God!

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds that curtain
Heaven's inner mystery;
For the molten bars of twilight,
Where thought leans, glad, yet awed;
For the glory of the sunsets,
I thank Thee, O my God!

For the earth, and all its beauty;
The sky, and all its light;
For the dim and soothing shadows
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank Thee, O my God!

For the hidden scroll o'erwritten
With one dear Name adored;
For the Heavenly in the human;
The Spirit in the Word;
For the tokens of Thy presence
Within, above, abroad;
For Thine own great gift of Being,
I thank Thee, O my God!

— LUCY LARCOM.

I thank my Heavenly Father for all experiences, be they sweet or bitter, which help me to forgive all things, and to enfold the whole world with a blessing.—*Mrs. L. M. Child.*

From David learn to give thanks in everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving.—*Jeremy Taylor.*

NOTICE.

From this date, all letters addressed to me will be opened by my secretary, who will pass to me only letters of importance. MARY B. G. EDDY.

Oct. 16, 1891.

HOME AND CHILDREN'S DEPARTMENT.

A LITTLE boy, having become much excited at seeing a drunken man brutally abuse his horse, appeared convulsed with terror. After Christian Science treatment, and restoration to his usual happy condition, he asked,— "What made me better?" He was told that "God is Love, and is always near us; and that if he would remember this, and often think of it, he need not be afraid of anything; that God is our Father, and the children who remember this, and love only to be good, are quite safe in His care." He was only four years old, but listened understandingly, and immediately repeated, "God is Love. Father takes care. Baby'll be good." And, with a smile at his mother, who was learning her lesson also, said "That's just as good for you, mamma, I won't let you forget."

For two years he has continued a lovely, loving "child of God," believing and living the simple Truth. Cuts, burns and bruises, if noticed by any one, are quickly settled with,— "Oh, we don't bozzer 'bout that — no Spirit in it."

Recently, while playing on the sidewalk, a run-a-way horse dashed past, very close to him. His mother saw, from the window, that he did not stir nor change his expression. After he came into the house she asked, "Were you not afraid of the run-a-way horse?" "Why?" he said, "God doesn't let His horses hurt His little boys."

One day he did come in crying, because a playfellow had struck him unkindly, and wounded his loving heart. His mother told him to sit in his little chair and "think" a few minutes. Soon the smile came back, and the cheery voice sung out: "I guess I'll go down and forgive him." So the play went on merrily.

An older brother, who was carefully instructed by his mother, was left in charge of a friend, not a Scientist, during some days of her absence from home. This lady fussed over his health, and became quite alarmed at a rash which appeared on his skin. The Christian Science friend, calling to see the boy, found him, on a July day, in bed, wrapped in blankets, the lady holding a tumbler of hot drink, trying to persuade him to take it. "Need I?" he said to the new arrival. "And need I be smothered; and am I sick? She says I am, but I *know* I'm not, don't you?" There was a hearty laugh, and then, "I can't kiss you, I'm dirty; she

was even afraid to let me wash myself." But he was soon as comfortable as he wished to be, to the surprise of the old lady, who exclaimed, "Well, I never! I shouldn't ha' *dared!*"

These two boys went early one morning to the baker's, and passed the body of a man, who had evidently been killed in a fight. The boys looked a moment, then the younger said,—"Thought there was no death, what's *that?*" "Wrong thoughts, *very* wrong thoughts expressed," replied the elder at once.

The elder boy went to school, and there also he knew how to resist error. During the recent epidemic the teacher was watching for the symptoms. This boy seemed, to her, affected, and she told him he was going to be sick, and he must go home. He took the wrong thought in appearance with him, and told his mother why he had come. "And what are you going to do about it?" she asked. "I should *like* to go a fishing," he said; and she let him go; and he was back in school the next day.

A change among the teachers brought him under the care of a young woman who had, by word and deed, tried to injure his mother. The child knew of the circumstance, and felt the old indignation rise. He begged his mother to make some different arrangement for him, as he "couldn't bear to be in *her* class." "You must go back and be the very best boy in the class, and not show, nor even *think*, that there was ever a wrong thought." He obeyed, and was well treated.

When holidays came, he was invited to the country with friends who were not Scientists. Mamma felt a little anxious about the influence, and warned him not to forget the Truth. "Why, mamma, I'm *surprised!*" he said. "You know, and I know, that God is just the same everywhere, and I'm just the same God's boy."

TRUTH perfects praise "out of the mouth of babes" in varied and wondrous ways. Our little one, aged four and a half years, corrects, with a child's quick perception of Science, every unscientific seeming in us, and teaches us many valuable lessons in Truth.

One day he went to play with some little friends, and when told they were to "take care not to hurt themselves," he looked up from his play and said, "There is no hurt, because God is Love." Another day he said, "Why, if I fall, I fall into Love, so cannot be hurt." So of course he never is, or if just

for a moment he thinks he is, he soon finds out he is making a mistake, and laughs at himself for being so foolish.

In speaking of some one he loves very much he said, almost with tears in his eyes,— "And I *teached* her, and I *teached* her, and I *teached* her that there was not hurt because God is Love, and she *could not understand.*"

Outside the window of the room is a balcony where he often plays. This balcony is all around the house, and other people's windows open on it too. One day he was running along, singing as usual, when a lady from the next room called to him, intending to ask him to be quiet, as her friend was sick; but he gave her no time to say anything, for looking into the window he saw the lady in bed, and quickly asked, "Why is that lady in bed?" "O, because she is very sick," said her friend. "There is no sickness, because God is Love," he said, and ran on again.

A few days after the lady who had been sick, came to call on his mamma, and brought with her a friend who needed Christian Science help. His mamma talked with them about Science, and one of the ladies took SCIENCE AND HEALTH to read, and said she wished she could be a Scientist too. It must have been the sweet child-thought that drew them here that day. It is just a little seed planted, and we all know what happens when a good seed is sown. Though it may seem to us to be hidden for a little time, it is growing all the while, and must spring up, and beautiful flowers will unfold.

This little lad will never let any one mention the word *death* in his presence. One day, during our morning reading the word came in. He was playing on the floor near, but on hearing that word he jumped up and came and stood in front of me and said,— "Let me tell you *there is no death*, because God is Life and Love!" Then he told me the story of Lazarus. It was beautiful to see his sweet earnestness, and to hear him emphasize the words "*I am . . . Life.*" Then he told how Lazarus came out of the grave because Jesus *knew* there was no death, but that God was Life and Love, and is everywhere. He knows so well he is a child of God, and is "made in His image and likeness."— E. S. L., PARIS.

THERE is one family where this blessed Science has been the help and stay of mother and little ones for nearly four years. There are five boys, less than fourteen years of age. The mother, with the help of Truth, does the work,— sewing, washing, ironing, and mending for all. She spends one day in each week in the Dispensary; attends the Wednesday meeting, and

Sunday services, besides demonstrating among friends and neighbors. The thought is that all is done in God's strength, as reflected by His child in His time and His way, and these little ones are early learning the nothingness of all but the Good. They settle many of their little differences among themselves; and the innocent, sincere, "Never mind, Eddie, it's all right," makes smooth the places where mistakes, and beliefs of accidents and hurts sometimes occur.

A little brother, now four years old, in playing, ran into a barbed-wire fence, and his cheek was badly cut in three places; one place being laid open, making a ragged, irregular wound. The blood flowed profusely, filling in the neck of his apron at once. A neighbor, very much frightened, brought him in; his mother took him, washed off the blood, seeing only the perfect child of God's creating, that is never reached by accident, that is always perfect and harmonious — the image and likeness of God. The sight that met her material gaze, and that seemed so real to the neighbor, was no more to her than a dream,—I mean, no more to her then than it is now, three weeks later, when all trace of a wound is gone.

The mother had no fear of suffering; she knew the healing power of Truth; she knew at that moment that it was really nothing, that all power was in God, and that Truth, the comforter, that Jesus promised us in the 14th chapter of John, should come and abide with us, and she had found it many times before to be "A very present help" in time of need.—E. M. Rowland, Eau Claire, Wis.

Reading so many letters in the Journal from the little brother and sister Scientists, it made me feel as though I would like to write one too. Last fall I had a very severe belief of sickness, one that would have left me a cripple for life, if the doctors had cared for me; but Christian Science healed me completely. Our nearest neighbor would not admit that it was God's healing, but said it was the devil's work. But they are not so bitter toward it now. Their little girl had a headache this spring, and she wanted me to treat her, and said it was Christian Science that healed me. I know that Truth will heal our beliefs, without any medicine. My little brother, three years old, has not had a dose of medicine at all. When anything is the matter with him, he always asks to be treated, and says that "Dod will make our beliefs all do way." And when we have beliefs he says he will treat us, and we can't be hurt.

We earned some money, this summer, helping papa in the harvest field, and we thought we would like to send it to the "Children's Fund" for the Boston Church. Enclosed please find one dollar from four children in our family. I earned my part riding the lead horses on the binder. — May Beck, Elmwood, Neb.

OPEN LETTERS.

I WANT to add my mite to the testimony of those who, through the understanding of Divine Science, ascribe to God the glory for that which has indeed made all things new to them. For several years I have labored with the world's "bread-winners," my chosen field of work that of school teaching.

Three years ago I was obliged to leave the city,— where I had lived since childhood,— because of ill-health. But the old beliefs — bronchial troubles — followed me to my new home, and hope almost fled. Since girlhood, I had been nominally a Christian But, although I believed God indeed forgave "all our iniquities," it had never occurred to me to take hold of the other part of the promise too, and believe that he was able and willing to "heal all diseases." For many years, I had had but little faith in medicine, and rarely resorted to it; so, when even a much-boasted climate failed to accomplish all I had hoped for, there seemed no alternative but to submit to the decree of Providence (?). My acquiescence, however, was not cheerful and willing, but I endured with a constant sense of rebellion against such slavery.

Before coming here, I had heard of what was called Christian Science, and had attended two classes under different teachers, but failed to find anything helpful or satisfactory. Two years ago, when under a heavy shadow, because of a combination of physical ailments, through the solicitations of a friend, I attended the class of one passing through this city, who called herself a Scientist. This third experience only confirmed the former; and while I did not feel inclined to antagonize the so-called "Science," it did not appeal to my convictions as Truth, and I mentally resolved to have no more to do with it. A month or so later, however, I was persuaded to try once more, and went through a class held by a resident Scientist. In the very first lesson I was convinced that what had been presented to me previously, was Christian Science *in name, only*, and though without understanding the wonderful Truth, so ably and clearly put forth, I was convinced that at last I had been led to the infinite Love that heals and saves.

As I grew into the knowledge of Divine Science, I immediately put it into practice in my school-room, with most satisfactory results. When school closed for the Christmas vacation, I felt stronger than at the beginning of the term, and at the end of a

school year, full to the brim of work, felt not the least weary nor fatigued. "We don't understand it," several of the teachers said. "You are the only fresh-looking one among us, you don't seem in the least tired." How could I be while the words of the Father, "They shall run and not be weary, they shall walk and not faint," were a living reality to me?

I feel impelled to write this particularly for fellow-teachers, for those who have not made practical use of Science in the school-room. I *know* whereof I speak, and can testify that my work is made light and pleasant, not only because of the sense of freedom from physical bondage, but because, through the realization of God as *Love*, hence the unreality of all discord, there is ever present an atmosphere of harmony and peace in our school-room, without which, it seems to me, but little *real* good can be accomplished. The children respond so quickly to our thought, it depends very much upon ourselves whether our school-rooms shall indeed be *gardens*, where the precious little plants shall unfold and develop in an atmosphere of love and peace, or its opposite, wearisome and unprofitable alike to teacher and pupil.

I have at present under my care between sixty-five and seventy little ones, ranging from four to seven years of age, and only the realization of the power of Truth and Love,— the persistent holding to the fact that only *Good* can be made manifest, enables me to accomplish all necessary work without a sense of care and fatigue. But it requires daily — nay, *hourly* obedience to the command "Watch," for every lapse into error bears "fruit after its kind." This was shown to me so plainly one day a while ago, when I went among my little ones, carrying a sense of discord. This was made manifest in a restless noisy morning, unsatisfactory to us all. A greater contrast could not be imagined than this day and the one following, when I went to the children, after a realization of Love and harmony, and resting in the strength that is ever sufficient for us. We had been working quietly awhile, when one little one said,— "Teacher, you love me, don't you?" "Surely I do," I replied. "And you love all of us, don't you? And God loves us too!" "Yes indeed," I said, "there is nothing but love in all the world, because God is Love." "And God is everywhere," said Harry, "and right here now."

And so, fellow-teachers, may our labor be made not an irksome task, but blessed service in the Master's vineyard, guiding his little ones, like whom we must become, ere we may inherit the

kingdom. Doing faithfully the task that lies nearest us to-day, striving to walk in "the Way," through "self-knowledge, humility and Love," we shall at last attain to the perfect realization of Life, Truth and Love, of *God* as *All*.— ANNIE S. PORTER, SAN DIEGO, CAL.

The True Pastor.

AFTER reading the article "Advice to Students," in the August JOURNAL, and going through the chemicalization which it produced,— for I had so much enjoyed the plan that had been adopted in our own little church, i. e., the bringing out of the Sunday School lessons in the place of a sermon, very many in the congregation writing out the references in full, and all taking part in the service, reading the references and commenting on them, and it had seemed such a means of growth,— there was a little questioning, at first, as to *why* this change, but that was soon overcome for I had so much confidence in the wisdom and judgment of our Leader, that I knew it must be, through her, the message of Truth.

Circumstances seemed to demand that we take a little time to work out the thought before we made the change; and while waiting, last Sunday's lesson came to us. How true that the lessons meet our need; week after week they have brought us just what we wanted most to help us in our work. They have uncovered the error, and shown us clearly the way of Truth. If those who compile them had known our circumstances, they could not better have covered our need.

In studying the lesson "The True Shepherd," it came to me like a flash of light: "Why, here is the true Pastor thought!" and it unfolded most beautifully. "He that entereth in by the door is the shepherd of the sheep." The Christ is the Door leading to the understanding of Truth. The meaning of the words "shepherd" and "pastor" is the same. To be a true pastor one must enter in through this Door. Self and materiality must be left outside; SCIENCE AND HEALTH teaches us this on every page.

How clearly the characteristics of the true pastor are brought out in the lesson. "He goeth before them" (the sheep). He is advanced in thought; he *lives* Truth, because he "eateth the flesh and drinketh the blood" of the son of God. The sheep cannot follow him, unless *he* follows the Christ, for "they cannot

hear the voice of a stranger." He is not a "hireling," doing his work for honor or gain, but for love of Truth.

The dangers and hardships attending the life of the shepherd in the east bring out clearly other characteristics of the true pastor. "The good shepherd giveth his life for the sheep." See the beautiful thought of self-forgetfulness and self-sacrifice. This brings to mind Isaiah's graphic picture of the tenderness of the good Shepherd, where he is said to "carry the lambs in his bosom, and gently lead those that are with young," i. e., striving to bring forth the thoughts of Truth and Love.

A careful study of this lesson gives us the requisites of the true pastor.—MINNIE E. ERWIN.

BOSTON CHURCH.

THE building of the Church of Christ (Scientist) in Boston, is very near my heart. Some weeks ago the desire came to me to be willing to do all that God demanded of me for its upbuilding. I had given some money, as much as I felt I could, and I made a sacrifice of some material things to give it. But I found that more was required of me, I must relinquish more; I must be willing to take more care and responsibility on myself, and do more for others.

One morning while riding to Church, the blessed thought came to me, to teach a class, and give all the proceeds to the Church Building Fund, after my expenses were paid. As soon as I reached Chickering Hall, a sister student came to me and said she had some students for me to teach. I had not informed her of my decision in regard to teaching, which made it so plain to me that God was leading, and so I found that He did lead me, and all who came to the class.

Have held firmly to the price of tuition as designated in the Normal course of instruction, and which has since been adopted and established by the vote of the National Christian Scientists' Association, namely: one hundred dollars for Normal Course Graduates to require of students. The members of the class, though few in number, have gladly paid this amount by apparent self-denial, but the promises of God are sure, yea and amen in Christ Jesus to the faithful.

I shall give to the Treasurer three hundred dollars, the entire proceeds of the class, as my expenses were made very light, that I might give the whole, which God lent me. Now, dear brothers and sisters, will you help in this way to build our Church? Let us call it "A self-denial week." Those who are teachers take a class for the upbuilding of this glorious Church, and those who are in practice, let them, who will, give one week's work to God. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." —JANET T. COLMAN.

NOTES FROM THE FIELD.

It has been thought expedient to organize another church in the upper part of New York city, to which Mrs. Laura Lathrop is called as Pastor.

On Monday evening, Sept. 28th, a special meeting of the Church of Christ (Scientist), of this city, was called at the Reading-Room, 96 Fifth Ave., to take action to extend to our sister, by an outward expression of love, a Godspeed in her new field.

Mrs. Lathrop replied to this expression of love, and stated that while accepting the duties of her new position, she still remained in perfect at-one-ment with this church. She was but extending her Master's vineyard, and her only weapon was the sword of Truth wielded by the hand of Love.

Rev. Augusta E. Stetson, as pastor, spoke of the steady and permanent growth of the Church since its organization, and said, — "There are now, in this city, two branches of the one vine, the Mother Church of Boston; and may these branches grow stronger and stronger in the realization of the impersonal Christ."

The love of each and every member goes out to our sister as she enters upon her work in another field.

It was decided that all the students of the *Alma Mater*, residing in the city, meet together once a month, at 96 Fifth Ave., for general work for the good of the cause.— Geo. W. De Lano, Clerk.

Thankfulness for what Christian Science has done for me, and a desire to add my testimony to that of others, by way of the Journal, prompts me to write. It is nearly five years since I was healed, and the many and varied experiences since that time would be too lengthy for an article like this. A lesson learned the other day, after distributing Christian Science literature at our county fair, may perhaps be helpful to some one.

In thinking over the experience, and how few there were that seemed to be really interested, this Scripture came as a rebuke to my consciousness: "He that regardeth the wind shall not sow." And the still small voice adds another: "Sow beside all waters." The rebuke sinks deep, and I trust will bring forth fruits worthy of repentance.

We, Mr. G. and myself, scattered the circulars quite thoroughly, putting some in wagons, some near the hitching place for teams, some in the hands of others for distribution, and still others to those whom we thought looking for the Truth. Of the tracts, the one on "Freedom" was given out most freely, although we gave some of each of the different ones. One lady especially with whom we conversed, and to whom we gave of the several Tracts, said, "I do not know anything about Science, and I do not like to condemn without knowing something about it."

There are only three of us in regular attendance upon our Sunday services, which consist of a Sabbath School at half past ten A. M., and reading from SCIENCE AND HEALTH in the evening.— J. E. GATES, EXIRA, IOWA.

THE Chautauqua, at this place, closed July 6th. We had our Christian Science headquarters on the ground, as usual. A great deal of rain fell during the session, consequently the attendance was not as large as formerly.

We did not receive as many callers at our tent as last year, but a good interest and friendly feeling was manifested by nearly all who called. I think there must have been one hundred and fifty callers that had known but little or nothing about Christian Science. We gave to each an assortment of the literature.

One old gentleman had been very antagonistic, but we had quite a long talk with him, and, as he was about to go, we asked him if he did not want some of the literature. He said, "Yes, I do not think any one can get too much of it."

For the past two months the M. D.'s have been stirred very much; but every effort, on their part, to place this Truth in a bad light before the public, has resulted in good to our cause by sending many to investigate for themselves.

Our public services are better attended than ever before. I hear encouraging reports also from Blue Springs, Weeping Water and Kearney.— E. M. BUSWELL, BEATRICE, NEB.

IN the August JOURNAL is given a list of Libraries where the revised SCIENCE AND HEALTH was placed in circulation, and at the close of the article appears a note, saying: — "What is being done in North America?" Of course I can only give an account

of a very small part of this country, but will say that after the advice from our Teacher to place this Book in the public libraries, we took a copy to ours, and it was very kindly received. A little later the first bound volume of the Series was put in.

Since then we have had neatly made, two boxes with covers, which we placed in the ladies' waiting room of our Union Depot, with the permission of the officials, and have put in one a Bible and a copy of SCIENCE AND HEALTH, with a Quarterly in each book, and on the outside of the box is lettered the words "Read and return." In the other box we keep a quantity of literature, and on the outside are these words: "Take one." We feel that many, who are daily waiting for trains, will be led to the Truth.

On last "Decoration Day" a Scientist distributed a great deal of literature throughout the cemetery.— SARAH A. DURFEE, DECATUR, ILL.

FOR the past few months our meetings have been held in a pleasant room, conveniently located, which the students have secured for that purpose. The floor is covered with a pretty carpet, and we have two dozen chairs, a table, broom, duster, and contribution box, all paid for by voluntary contributions. Beside our Sunday Bible Lesson we have a meeting every Thursday evening for the study of SCIENCE AND HEALTH. All take part in reading, but we have no discussion. We are far from being satisfied with our work, yet the good news from all over the land encourages each one to do their individual best, knowing that God will, *does* give the increase in His own good time. We shall be grateful for any suggestions to help us on in the promotion of the cause of Truth. The JOURNAL is full of good things. — MRS. J. E. R., SPOKANE, WASHINGTON.

I WISH to give my testimony of the JOURNAL'S power for good. I was laboring under a seeming discord in myself, trying hard to realize there was no power in evil, when I took up the September JOURNAL,— it had been in the house but a short time, — and looked it over carefully, reading some of the articles and cases of healing, taking a deeper interest even than usual in the JOURNAL; as I laid it down I realized the deep peace that had come upon me, which has continued.— MYRA A. CRAFTS, WALTHAM, MASS.

HEALING.

FOUR years ago I learned for the first time that there was a way to be healed through Christ. I had always been sick, but found no relief in drugs. Still, I thought if the Bible was true, God could heal me. So when my attention was called to Christian Science, I at once bought SCIENCE AND HEALTH, and began to improve in health. I seemed to see God so near and so dear; so different from the God I had been taught to fear. I studied alone night and day, until I found I was healed, both physically and mentally.

Then came a desire to tell every one of this wonderful Truth. I expected all to feel just as pleased as I did; but to my sorrow none would believe. Some, 'tis true, took treatment and were helped, but went on in the old way, without a word of thanks. But still I could not give up. I seemed to know that this was the way, and, I had rather live it alone than to follow the crowd the other way. But as time passed, I had some good demonstrations of this Love that is our life.

I am the only Scientist in Le Roy, as yet, but the good seed has been sown, and where the people once scoffed at this "silly new idea," they are becoming interested, and many have been healed, and some are asking about it. One dear old lady and I study the Bible lessons every Tuesday afternoon. She came to call, and as we talked, she told me of her sickness of years' standing; and was healed during our talk, so that she has never felt a touch of the old trouble since.

One lady, I had never seen, was healed of consumption in six weeks' treatments. She had not left her bed in four months, and had been given up by many physicians.

I like the JOURNAL and Quarterlies, and have many of Rev. Mary B. G. Eddy's works, which make my little world. I have a great desire to learn more of this Love that casts out all fear, and to work in this Science. It is the greatest pleasure I have to talk this truth, as far as I understand it, to any who will listen; and am waiting for others to learn of this blessed Science. — MRS. FLORENCE WILLIAMS, LE ROY, MICH.

EXTRACT from a private letter from one who was healed by reading a copy of the JOURNAL, and who is demonstrating from her individual study of SCIENCE AND HEALTH.

"Being a stranger in W., I was a little backward in pushing

myself among Christian Scientists until I found out who were the true ones. So I left all to Truth to lead me, and everything turns out right that is good.

One morning I stepped off our porch and dislocated the two large bones of my left ankle. I treated it with Christian Science until the doctor came and set it, for I was not far enough advanced to set the bones; he made three hard efforts to put the bones in place; the last time, just as I said 'God is omnipresent,' they went into place so easily. I had nothing put on but a bandage. I had not a moment of pain, but error would come around quite often, but I just thought: 'You can go away. God never made you, and I have no sore foot.'

At first I used a stick to step in and out of doors, but I soon put that away, for there was no Life in that stick; it is Truth that girdeth me with strength. So I am fighting the fight of faith. It is two weeks since the injury, and I walk all around the house; also go up stairs, and I am heavy. I walked out into the garden, to-day, and back without any material help; feel as well as ever, and don't know that I hurt my ankle at all."— MRS. R. N. W.

I WISH to bear testimony to the healing power of Truth. For years I was not strong, but since last January I have been a great invalid, and my life was despaired of by my physicians. They told me I had heart-disease in its worst form, and that my heart was turning to bone. Many other ills made my life wretched. I was so nervous I would shake as with ague. For months I was unable to do anything because of great weakness.

On the 8th of July I met a Christian Scientist at my son's home. She gave me some tracts, and talked with me about Christian Science. I asked her to treat me, and before I left the room I felt a great change for the better. This was about noon. I went to the table and ate a hearty dinner, then rode three miles directly after. The same afternoon I baked bread, cake, and pies, and swept the house, consisting of eight rooms. The following day I did a small washing, and in the afternoon walked half a mile to see a friend, and walked back.

My family and neighbors think my healing is wonderful, but I tell them it is from God. Thanks be to God, and to Christian Science, I am well and happy — such happiness as the world can neither give nor take away. To-day I am a well woman.— MRS. ELIZA J. BERNHART, ST. CLOUD, MINN.

OUR little girl was very sick for three months. First she had scarlet fever, then inflammation of the bowels, and finally typhoid fever. Many knew of her illness and thought it impossible for her to recover. But, thank God for the precious truth of Christian Science which has brought such joy to my household. Mrs. C—— (a Scientist) called to see me, and I asked her to go in and see my daughter. She did so, and talked with her of God, and told her not to fear. The comfort and assurance given me that day can never be forgotten.

The next day the child sat up, and in a few days was out of doors. The entire change that took place was certainly wonderful. A gentlemen who saw her when she was so sick, returned to this place soon after she was healed, and seeing her so well and rosy, asked her if her sister died. She told him she was the one who was sick. He asked what had cured her, and when he learned it was Christian Science, said he considered it a miracle but he thought the day of miracles was passed.

From this demonstration I began to inquire into Christian Science, and found it unmistakably the "Christ-cure." Since then I have taken a course of instructions, and am happy in the work.— MRS. S. MCLEAN, GRAND JUNCTION, COL.

OUR little boy (nine months old) was suddenly stricken with fever. We called a physician who told us it would be impossible to get his fever down without throwing him into spasms, as his temperature was so high; also, that it could not be brought down in less than twelve hours, and it would be necessary to try to reduce it in about that time, or the child would not live.

A friend called to see us, a few moments after the doctor left, and urged us to try Christian Science. Upon our yielding to his earnest solicitations, and agreeing to give no more medicine, our friend called on Mrs. C—— who treated the case absently. We did not know at what time she began the treatments but at seven o'clock all traces of fever were gone, and the child dropped into a healthy sleep, and did not waken before morning; and since then he has been in better health than ever before.— T. J. AND N. E. CHOPPER, GRAND JUNCTION, COL.

NOTE: The Sabbath following this demonstration, the father, mother, and child attended our Sabbath School. It was the first time I had seen the mother and child. They now come some five miles regularly to our Sunday School, and will soon enter a class.—MRS. W. T. C.

EDITOR'S NOTE BOOK.

College Association.

THE October meeting of the Alumni Association of the Massachusetts Metaphysical College, which convened in Boston, was one of great interest. The call to assemble was heard in London Eng., Montreal, Chicago, Peoria, Cleveland, Atlanta, Wilmington, New York City, Brooklyn, Portland and Providence, and was personally answered. Dr. E. J. Foster Eddy was called to the chair. Reading from Scriptures, Prov. 19, and SCIENCE AND HEALTH, page 436, followed by silent prayer and Lord's prayer.

Subject under discussion: Good of the cause. Dr. Eddy said in substance: "We have not come here this afternoon for the gratification of personal sense. Those who are here have been too long in Science, and have a better understanding of it, than to come for that purpose. This is a time for deep searching of heart, close self-examination, the putting down of self, — which is our greatest work, — and reaching out after that Love which is universal and impersonal. This sense of self must be destroyed, and *God must be all* to our consciousness. The probe should go deep, — its hurt is but for a moment, in belief, — error should be uncovered, we should strive to build each other up, and this should be a holy place."

One of the prevalent evils, mental malpractice, was taken up and so exposed that no one understanding it could enter into it sanely, except for the purpose of *self infliction.* The subject was freely discussed and much good was derived therefrom.

There were many beautiful expressions of love for our Teacher, — Mother, — who has so lovingly taught, guided, and patiently waited for us to take up and work out our life problem in Christian Science. Our great privilege has never been so appreciated as in the present hour of Truth's unfolding. The thought was strongly expressed that Mary B. G. Eddy can never be separated from her book, SCIENCE AND HEALTH.

Much was said in favor of the Bible Lessons, of how much they had accomplished in the Sunday services, in place of sermons, as a preparation for the short, practical sermons, now given in place of the Lesson services. Questions were asked regarding the best method for studying these lessons and experiences given. To the

direct question as to the wisdom of *writing* the references, quite a general expression was given of a higher understanding and greater unfolding in the study, from the *reading* of the references from the Bible and SCIENCE AND HEALTH, both in the home study, and in the Sabbath School class.

Miss Annie Dodge spoke of the conservatism of the English people,—of their slowness to receive a new idea of Truth,—but when the seed was sown it found good, earnest soil, and was sure to result in a goodly harvest.

A marked feature of the work was the very courteous manner in which SCIENCE AND HEALTH and the JOURNALS were received in four of the large Libraries in London, viz: Saint Martin's Free Library; British Museum; Victoria Institute; and the great ecclesiastical school, Zion College. Also letters of thanks from the University Library, Cambridge; Bodleian Library, Oxford; Public Library, Alford; The Mitchell Library, Glasgow, Scotland; Edinburgh University; Neal's Library, and Galignani's Library, Paris, France; Thade's Reading Room, Dresden, Germany; Royal Library, Berlin, Prussia; Viensseux via Tornabuoni, Florence, and Piale's Library, Rome, Italy; Mullin's Library, Melbourne, Australia. Only one Library refused to receive the book — St. Petersburg, Russia. How this kindly reception of Christian Science proves that the voice of Truth is reaching the consciousness of the world on its highest plane of thought. Greater search and research for Truth is daily becoming manifested.

The first work in Wilmington, after opening a Christian Science Reading Room, was with the April JOURNAL. A donation of fifty copies was made, under the condition that they be sold at ten cents a copy, for the starting of a Book Fund. In less than twenty-four hours half of these had been disposed of, and since that time several hundred have been sold and distributed. A stock of this number of the JOURNAL is kept on hand, and every visitor to the Rooms has the opportunity given him to purchase one. The leaven is working. Truth is never old. The activity in circulating the April JOURNAL should go on. It will bring subscribers to our official organ and help to establish Truth in Journalism.

As a preface to the Treasurer's report our brother gave his testimony for the Bible lessons. Said he was getting so much from them, and spoke particularly of the lesson on the "Raising of Lazarus," of how much it unfolded to him. He stated that there was already in the Bank more than *seventeen thousand dollars* toward the building of the Boston Church and Publishing House. He told how his heart had been touched many times by the expressions of love and gratitude which accompanied the gifts; how greatly he had been blessed in receiving the letters

containing 10c, 25c, or 50c. They had brought just as much to him as the letters containing the larger amounts.

Harvest.

THE golden harvest days have come, with their clear skies, pure atmosphere, richly tinted fruits, and wealth of golden grain, making glad the husbandman whose activity in the careful preparation of the soil, and in wisely selecting the best vines, plants and seeds, followed by his patiently waiting the time of maturity, — all these conditions, necessary each to the other,— has been most marvelously rewarded, both by the unprecedented, abundant harvest, and the value of it, by reason of the scanty crops in other lands; thus affording these brave-hearted husbandmen, who have struggled years without reward, an opportunity to pay off all indebtedness, and yielding them an independence which they have faithfully earned. Through their oft repeated losses and failures they have persevered, until a rich reward is theirs, and many a home is freed from debt-bondage; and there arises a song of joy and gratitude for these good gifts.

Thus it is in the harvest time of Christian Science. But there must first be the preparation necessary to perceive the Truth,— the desire for Good above all else,— which always means sacrifice of self-love,— humility,— that the highest sense of right may be protected; patiently accepting the results, with hope strong that good will, must, eventually be expressed and established in human consciousness. With such patience, in perseveringly maintaining one's position of right, the unfolding must follow, as surely as the darkness disappears before the approach of the rising sun, until the consciousness of light is far greater than the shadows, and ofttimes all things are resplendent with its glory.

The grand demonstrations that often crown our first declarations of Truth, should lead us to guard even more diligently this priceless gem of light lest a stray thought be entertained, which will cast a shadow,— for as we have taken a step higher up the mountain the path is more steep, and there are shadows, and deep ravines down the side which we did not see when we were at the foot of the mountain or at the first step.

These first experiences come like a flood of light, illuminating all the world. A Light which nothing can efface, for it is a diamond flash of eternal Love, which grows stronger and clearer through all persecution; and this refining, purifying and vitalizing process will continue until all persecution and temptation have passed away.

How can we reach this mountain summit? Only through "self-reliant trustworthiness." With this requisite, gained through individual work, we listen for the voice of the Shepherd that bids us look for the beacon light at the top, that it may shine more clearly along the path we each must walk. Each step brings struggles, through which the good Shepherd guides us,

and the light shines clear and strong, illuminating our pathway with its pure radiance. The shadows often come from our attachment to personal goodness, but when we see Principle we recognize that Good is reflected, — in all its creation, — and our sense of loss, or disappointment, vanishes in the unfolding of the newly risen idea of Love.

A rich harvest is ours, made more abundant because of the barrenness of the countries (conditions of thought) about us. It causes us to remember the many grains of Truth that have been garnered as priceless jewels, to sustain us in greater temptations and trials that beset us all along the way.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

MAY each one remember, as Christmas approaches, there is yet a lack of *three thousand dollars* of the sum specified before the work of laying the foundation of our much needed Church and Publishing House can begin. The children are bringing their abundant harvest with joyful hearts. May their loving sacrifices be an inspiration to their elders in this noble work.

OUR readers will be glad to know the subscription list for the JOURNAL is increasing. The signs indicate a far greater prosperity the coming year, with the earnest co-operation of each subscriber.

ALL manuscript sent to the JOURNAL without signature and address will find its way into the waste basket.

We will accept no manuscript with *nom de plume*. Unless the author requests its return, it, too, will find lodgement in the waste basket.

This sense of impersonality, that seems so prevalent just now, is proving to be simply a cloak to cover an unwillingness to be responsible for what is written for the JOURNAL. We would do well to adopt David's prayer: "Let me not be ashamed of my hope."

IN preparing manuscript for publication, if contributors will *write with ink and only on one side of the paper*, it will be greatly appreciated. Many articles, written with pencil, are sent in with excuses for having been written hastily and carelessly, which necessitates their being written over. The articles for our JOURNAL need to be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science.

ALL contributions for the JOURNAL should be sent in by the fifth of the month, and addressed to the EDITOR, or the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 BOYLSTON STREET, BOSTON.

PUBLISHER'S DEPARTMENT.

RETROSPECTION and INTROSPECTION is the title of a new book soon from press, by REV. MARY BAKER G. EDDY. It contains a biographical sketch of the author, and the way she was led to the discovery of Christian Science;—its growth and fundamental idea. This work embodies valuable directions to Christian Scientists. 120 pages, cloth covers, gilt edges, post paid 80 cents; $7.50 dozen, $4.25 half dozen, prepaid.

WHEN subscriptions expire the wrapper containing last number is stamped "Subscription expires with this issue." This is the only notice given subscribers.

PUBLICATIONS are not continued beyond term of payment, unless a request in writing is received so to do.

OUR supply of bound SERIES Vol. 1 and 2 is exhausted; also No. 4 Vol. 1, and No. 10, 13, and 15, Vol. 2.
No more of these are to be printed.

SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail the JOURNALS by twenty-fifth of each month.

PLEASE note that all communications relating to subscriptions, advertisements, and business matters of every nature should be addressed to CHRISTIAN SCIENCE PUBLISHING SOCIETY, while all contributions for the JOURNAL should be sent to the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUB. SOCIETY.

OWING to the demand for all kinds of books at Holiday times, and a consequent inability of publishers to command the uninterrupted services of good binders later on, it is desirable that all those wishing copies of SCIENCE AND HEALTH for the Holiday season, bound in Levant, flexible covers, place their orders now, for delivery early in December.

All orders for this work are filled in the order received.

The sixty-third edition, offered below, is to be printed on imported Bagster India Bible paper. Size of book, 7¾ x 5½ x ¾ inches; weight, fifteen ounces.

Levant, divinity circuit, round corner, gilt edge, calf-lined, silk-sewed, $6.00, prepaid.

Name lettered on inside or outside front cover, if requested, without extra cost.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of stronghold."

VOL. IX. DECEMBER, 1891. No. 9.

GOD'S CHRISTMAS GIFT *vs.* MAN'S.

A discourse preached on a Christmas occasion by the Pastor of the Church of Christ (Scientist), Boston.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.—Isa. ix. 6, 7.

THIS is Christmas Day — at least, that is what men call it. This is what the Churches in all ages have called it. With it are associated joyful memories. The Christian world looks forward to its annual return with eager anticipations. Why do they? If we accept their statement for the truth, it is because that on this day the Christ was born. No doubt but the general answer would be that this is the reason why humanity hails the return of Christmas and its festivities. If, however, we examine into its observance, it might strike an impartial and close observer from another planet, that general good cheer had as much to do with our eager anticipation of the day as of joy because the Christ made his appearance into our world on this day. He might be led to think that our sense of the day and its memories were largely gastronomic and gift-giving, quite as much as they were spiritual.

Another thing could hardly escape the attention of a close observer: he would have to see that our gifts were given among ourselves, in our own social set; that we gave to those only from whom we expected to receive in kind; that practically it was a bank of mutual exchange from which we got back, in some substantial form, what we had put into it.

Would he not have to confess, with painful misgivings, that there was but little *real* Christian charity in it all? I do not mean to say there is none. There are *real* gifts to the poor and the outcast on this glad day; but those who most need the day and its helpful assistance are pushed to the wall. The gift-giving which gives to the poor and needy with no thought of reward, or even thanks, looking forward to the "resurrection of the Just" for a recompense, which seeks out the prisoner and the outcast, is not much in vogue in our Christmas cheer. Some of you may be familiar with Dickens' shorter Christmas stories and carols, in which so graphic an account is given of the hearty English fashion of keeping Christmas. They are charmingly told, yet it is a charm that belongs to the material senses only. It is eating and drinking; it is jollity and fun; it is gifts and presents, and that among the very ones who do not stand in need of them, — who might be the better for a little resolute self-denial. In fact, is there one among our fashionable, worldly-minded attendants on a fashionable church to-day, that has the christian hardihood to resolve that he or she will literally obey the Master's direction, as given in the fourteenth chapter of Luke, thirteenth and fourteenth verses: "But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just?"

No, our way of keeping Christmas would strike a stranger as practically material and not spiritual. It has but slight savor of the real advent of the celestial visitant from the skies. But, is it wrong, do you ask? Has it no redeeming features in its observance? I will not say that it has not, for it does appear to be the occasion of much that is beautiful and commendable; but this is what I may say, without doing injustice to a time-honored custom: it has little in it, as kept up to day, that would commend it to a really spiritually minded man. With Hamlet, he might say that "it was more honored in the breach than in the observance."

But was the Christ ever born? I said a moment ago that

the reason why Christendom observes this day, is in its belief that the Christ made his advent into our world on this day of the year. Did he? Was the divine Christ ever born? Could he have been born at all in our human sense of this word? Did Truth, Love and Mercy ever begin to exist? Can we even in thought assign a date to Truth's appearing?

Certainly we can assign a date to the appearing of the man Jesus, the son of Mary. After our human fashion, we can and must say that he did have a date, or time period, when he first made his appearance to men. That Date has in popular estimation been supposed to be the 25th of December, the day that we are honoring on this occasion; but, curiously enough, there is no substantial unanimity of opinion touching this matter of the real date that the man Jesus appeared on earth. There is not a month in the year that has not had claims put forth for it as the one in which Jesus was born. Be this as it may, there is a large and respectable scholarship which maintains, with quite a show of authority, that it was much nearer the month of April when the glorious visitant from the skies made his advent to the abodes of men. I do not intend to waste your time, or mine, in showing the relative merits of these claims, for I can not see that it really amounts to anything. As the old Latin motto has it: "*Cui Bono*" (what does it all signify)? especially, since we, who are Christian Scientists, *really* know that the Christ was never born at all. We know that he ever was, and is, and forever will be. He really burst forth into the earth when the morning stars sang together at the dawn of creation. So let the advent of the man Jesus be on what date of the calendar it may, the vital thing for us to do is to lose sight of these petty details that pertain to the mere appearing of the man Jesus, and rise to that lofty conception of the immortal Principle that clothes the entire subject with divine beauty, joy, and power for the famishing sons of earth.

Why, my friends, the very fact that the real date, the actual appearance of the man Jesus, is so enveloped in gloom and doubt, that there is no absolute certitude when it

occurred, would seem to be convincing evidence that it is of no paramount importance to the world. It is clear proof that too much breath has already been spent upon it, and that humanity has inquiries of immeasurably higher consequence than wasting its time to settle the precise date when this celestial visitant from the skies made his appearance.

The advent of Jesus means more than a mere date. There is a deeper significance expressed in it than the mere question as to whether Jesus appeared on the 25th of December, in the year one of the Christian era. Shall we inquire in what its real significance consists? Take these words that I have placed at the head of my sermon at this time: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Tracing out the inspired meaning in its real sense, can we do better than to institute a comparison between God's thought of a Christmas gift to mankind, and the one that our poor, deluded, carnal sense entertains of the gift; for, if I might borrow our human term of speech, I should say that God has given a Christmas gift to the world, besides which all those that we bestow are as a drop in the bucket; or, more truly speaking, ours are but the false sense of a material offering, while this transcendent gift of God, to mankind, becomes Life, Truth, Intelligence, Power, Love.

God's Christmas gift, His one gift, I wish to compare with the many that we are continually bestowing on those whom we love, in the personal sense. Suppose that we trace out a few of these contrasts — and it can be but a few for lack of time and space.

Notice, then, at the very outset, that the divine gift of God to all men, — not a few, but all, — means the boon of health. It bestows on the entire human race immunity from disease and physical decay. It means perennial health and activity. Did the gifts that some of our fond parents are giving to a loved, a favorite child, this morning, imply a single suggestion of health and power? We know that they

did not. How much this matter implies, let the eager search for health, that the weary ones of earth are constantly making, tell. If, for instance, to-morrow morning every man, woman and child in the world could rise from his or her slumber, with the clear and positive certainty that he was from henceforth to be free from all physical ailments, of whatsoever kind, what a sensation would be felt all around the globe. Were it positively known that there would be no further use for our physicians and surgeons, what a wondrous transformation would suddenly occur in all hearts. Who that knows anything of human experience has not seen that this supposed fact of disease and ill health has been a millstone hung around the neck of the world's progress and happiness?

Motley has said that the gout of Charles the fifth changed the destinies of the civilized world. While Lord Macaulay once wrote that the good or bad digestion of a prime minister has affected and changed the welfare of empires. But does the world have any true conception of what this thing called health really is? It may think that it has. It has set up *its* standards of what physical well-being should be; but does it have a true conception of the matter, I again inquire? Is health a physical, or moral force? Is it in the realm of the senses, the material senses, or is it not a thing of the spiritual world? Would it not be well to ask what the real definition of the word signifies? You will discover, on looking the matter up, that the word "health" means "wholth," a healthy man, in the Anglo-Saxon sense of the word, is a whole man, that is, one who is "wholthy," or complete. But is a man complete in the mere physical sense of that word?

Let us suppose a physician being called to the bedside of a patient, who, in his way of putting the thing, is really sick, say of a fever, or consumption. We will admit, just for the argument's sake, that it is as it appears, as it indeed is to the personal sense, and so the man is really ill in the very sense in which, according to this skillful physician, his diagnosis makes him to be. But where now is there a physi-

cian, who has been educated in these multitudinous beliefs of the senses, and of the schools, who ever thought for a moment on this wise: "This patient of mine appears to be a thing of simply muscles, nerves, blood, bones, and the like; but what if he should be something inconceivably more than my educated opinions of him ever revealed him to me to be? What if this patient, that I am dosing and physicking, should be a thing or being of a transcendentally higher origin than I ever thought of his being? What if, for a moment, I should stop giving him medicine, and try what effect the power of immortal Truth might have on him?" What a disclosure this would be to many a physician and surgeon. Now this *is* the fact, the *real* fact, when viewed in the light of omnipotent Truth.

This revelation of Jesus Christ in the flesh, of which we hear so much, really implies this very thing. If we carry out our figure, that we have made use of this morning, and say that God has made a Christmas gift to the weary, sinsick world, then this is what, in part, it implies. Said a friend to me, as I was writing out this discourse: "What a marvellous thing this must be, that you, who are Christian Scientists, appear to possess, that you have the power, not only to heal people of their sins but of their physical infirmities." And I said, "Yes, for disease is sin, and the sin is never removed till the disease that manifested what the sin was is also cured."

This revelation of Jesus Christ is not merely a postmundane salvation, in the sense that our churches have made it to be, but in the higher, completer sense that it touches all of our thoughts and sensibilities, so that we lose all the sense of matter and its laws; it becomes a wonderous thing to the carnal man, it is a revelation that lifts Jesus infinitely higher in our thought than we have ever conceived before in the "prison house" of our bondage. This one thought, that the Lord Jesus has come into our plane of the senses, and disclosed to those startled senses the real, true Spiritual fact concerning man, makes this day to be a Christmas gift to mankind, beside which our puny concepts of it are as child's play.

With such a transcendent idea as this bursting in upon our darkened sense, again I say that any petty question about what the day, or year, the Lord Jesus made his advent into this Egyptian house of our bondage, is worthless. Enough for us that he has come, and that mankind may learn the real law, or fact, of his being.

We are comparing — contrasting, perhaps I should call it — the world's estimate of Christmas with the thought with which God has environed it in the hearts of men. Look, then, on another very mighty contrast with our way of estimating it. I mean the fact that the proper and true understanding of this advent of the man Jesus into our plane of thought and consciousness, means the destruction of death for all mankind.

But what does our educated, worldly opinion say concerning this matter? I ask you, most seriously, have ages of careful religious training lifted our thought high enough to perceive that death is an illusion, for which we have this same ecclesiastical schooling to thank? You will find, on inquiring closely into the matter, that the world thinks that death is as much of a reality as is life. One thing is most evident to any observer, viz., that all men fear death, and are raising every conceivable barrier to hold it off at arms length as long as they can. It has become a matter of faith with the more devout among them to hope that there may be a life beyond to which they shall be admitted, if they prove faithful to the traditions and teachings of the churches, though even on this point you can but discover a growing skepticism among the more inquiring, thoughtful minds. Yet, they all act on the general conviction that here, in this world at least, death is as much of a reality as is life; in fact, they think it is more of one. And in confirmation of this statement, notice a thing which may have escaped your attention, yet which shows, with singular force, how the world is "spell-bound" with this phantom of death. It affords curious, but sad evidence of this power to observe the current speech of the world, since it betrays the power of death as a false belief among men.

I ask you to take critical notice of the words and compounds that are in common use in our every day speech, which are built around this word death. We use daily, nay hourly, such phrases as these: mortal-life, mortal-existence, mortal-man, mortal-hopes, mortal-joys, mortal-world, mortal-consciousness, and the like, which the time would fail me to repeat. Did any of us ever stop to reflect what this com pound really means? Did any of us ever translate it back into its old Latin sense? Well, it means *death* and *dead.* It means only that. Suppose, now, you construe these common phrases into the old mother-tongue, and see how they sound. For mortal-life, you will get dead-life, for mortal-existence, you have dead-existence, for mortal-man, there would be dead-man, for mortal-hopes it would read dead-hopes, while for mortal-consciousness, we should substitute the phrase, dead-consciousness. What a lie, what a travesty on the fair, bright world that God, our Father, has fitted up from the Eternities for his dear children to occupy; yet, it exactly expresses what, in human beliefs, is the lamentable fact.

But Jesus came to destroy death, and him who had the power of death, viz., the devil. He came to reveal the joyous truth, that man never did reside in a dying world, save in his mortal, i. e., *dead*-consciousness; he came to disclose to us that the universe is full of life, and life only, so that instead of our singing as we do in dirge-like fashion: "The air is full of farewells to the dead, and mournings for the dying," we should begin to look upward, and shout: "O death, where is thy sting? O grave, where is thy victory?" words that the Christian ages have been repeating all these centuries, with but the dimmest realization of their divine force and glory.

Many wonderful things have occurred in these closing years of this marvellous 19th century, to make it the most illustrious of the epochs of mankind, but the most glorious, the farthest reaching of them all, is the light that is beginning to dawn on the darkened senses of man in his "prison-house," that he does not know himself from the

mortal-mind,— that of the five senses,— and that he will soon awake to the realization that he need not die, since Jesus has himself declared that *he* is the resurrection and the life, even here and now. No wonder that the sons of men cannot drink it all in, what this signifies. Would that I had an hour to tell you what it implies. Had I the voice of an angel, and the language of the new tongue, then I might make you realize it. Let us thank God that we are learning what it can do for us — this knowledge that man is deathless. I am sometimes called to speak words of comfort and inspiration at funerals, since there are many who will look to us in such a dark hour, rather than call on those who make such a reality of the grave. When such occasions do fall to me, it is not in the old spirit that I go, — bowed down as a bulrush, — for now I can give utterance to the trumpet-toned words of immortal power, that are heard on the very edge of the grave, since the consciousness that there is no death makes my words to be swift-winged words of love, life, and joy. How often has the crushed heart of the mourner said to me, "Those words that you have said to us in our sorrow, enable us to rise above the clouds that have appeared to settle down upon us." Surely, this knowledge that man *is* immortal — not is going to be — makes this new declaration of Truth, this new proclamation of the Gospel, a thing of power to weary millions. This is God's idea of a Christmas, in place of our carnal and material sense of what this day imparts.

I must not close till I have called attention to one more thing, or contrast between our human sense of this day and what it signifies to the world. It is God's thought of the day and its higher uses that we are talking upon this morning. Well, the transcendent significance of the occasion is seen in the supreme fact that the gift of Jesus to the world means the abolition of all sin. We hear that we, who are Christian Scientists, do not think that sin is a reality, or, that the mission of Jesus Christ had anything to do with sin and evil. On the contrary, we say that this is the chief reason why the Lord Jesus came and lived and died, in our use of that term. He came to *destroy* sin, sickness and death. Were it not for our sense of sin, *our guilty sense of it*, there would *be* no sickness and death. True, our definition of sin is not that of the churches, who believe that matter has the same substance that the ever living, spiritual Substance possesses; true we do not make any account of the statements in their creeds regarding sin. But what of that!

Have they ever accomplished much towards ridding the world of its deadly sense of sin, disease and death? Have they, I ask?

Two thousand years have elapsed since that auspicious morning when the "All-Hail" of the answering Angels took up the glad cry of the shepherds on the Judean-Hills; yet, what has really been accomplished towards putting an end to the reign of sin, sickness and death among men? It is the old story of the frog who fell into the well, repeated over again, he climbed up out of it a foot each day, but fell back again just twelve inches each night. How long, O Lord, how long must we wait till we see the end of our benighted, our material sense of the kingdom of God? Not believe in Jesus, — not believe in his spiritual mission? Who charges us with that folly? Indeed, we do believe that our sense of man, of the universe and God, as it has been interpreted by the carnal, the personal senses, is naught but one catalogue of error, and we are looking to the Truth as Jesus taught it, as he demonstrated and *lived* it; and as we are gaining the inspired meaning thereof, in SCIENCE AND HEALTH, we are looking to this, I say, to come and work out a speedy deliverance for all men. It is simply because we are beginning to believe in the Christ in the only practical way that he can be received by the hearts of men, that this deliverance from sin can come to our sin-cursed world. We indeed begin to gain some real sense of the lines we have so often sung:

"Christ is born, the great annointed,
Heaven and earth his praises sing,
O receive whom God appointed,
For your Propet, Priest and King."

Why is it that Jesus is precious to us? Not for the reason that once he was, when we, with others, were in the darkness of the material senses, when we thought of him as merely saving from the commission of sins, while the sin principle had not been rooted out; but we have come to know him as the mighty One who has smitten our material sense through and through, so that our entire idea of God, man, and the universe has been completely transformed, thus making us, not simply "new creatures," but "a new creation" in Christ-Jesus. When a man's whole compass of thought and motives has been changed, he no more remains what he was, he no longer lives in the same condition of consciousness, but has emigrated into a diviner sense of things.

Do we not have churches among us whose cardinal point of faith is that a man must be born again — have a "change of heart," as their phrase runs? But how radical is that change of theirs, pray tell; nothing like as sweeping a change as that which comes over a person when he learns that he is completely lost, and that every notion, belief, thought, and conception, that he ever cherished, is but a lie, and must give place to a Spiritual transformation wrought out by the uplifting power of Truth, Life, Love. Our sense of the material is to give way to the deeper, higher realization of Spirit and its infinite glories.

And so our Christmas becomes a Christmas to us, not because it expresses our mortal thoughts of the day, but because God's thought shines all through it, and our Christ becomes, not simply the human Jesus, the son of Mary, inexpressibly glorious as that son of Mary is, but he becomes the infinitely higher Son of God who has forever been enthroned in the bosom of the everlasting Father; He who is the "Mighty God: The Prince of Peace."

NOTICE.

THE "Order of Church Service," as reprinted over my signature in the October issue of this JOURNAL, was originally indicated by a student, and I consented to it. That there be uniformity among Christian Scientists in their Church services, I submit the following Order of Exercise:

Anthem.

Pastor announces that he will read from the Bible, and from SCIENCE AND HEALTH.

Reading.

Lord's Prayer and Spiritual Version repeated alternately.

Pastor commences the first line of the Prayer, and repeats it with the Church; then he responds to it with the version. Next, the Church repeats the second line of the Prayer and Pastor responds, and so on to the end.

Pastor reads Hymn.

Singing.

Sermon.

Collection.

Pastor reads Hymn.

Singing.

Benediction.

MARY B. G. EDDY.

A PROTEST.

JULIA FIELD-KING.

A LETTER from a classmate in Science lies open before me. It expresses a thought that seems to be held by quite a number of Scientists in a more or less pronounced form. It seems to be one of those subtleties of the adversary that so frequently snare the purest and most loyal-hearted among us. To me the error is so palpable that I must utter a protest.

The Scientist writes: — "Healing as to what are called 'cases' is being done by mind-curists, spiritualists, faith-curists, etc., just as good as by us;" hence, this Scientist thinks the time has come to "change base a good deal as to the practice of Christian Science, for on the basis it — the practice — has been on, Christian Science is losing the confidence and respect of people."

Now, since the basis of Christian Science and its practice is eternal, immutable Principle, I do not see how it can well be changed. There have been many cures (?) by medicine, there are many cures (?) by mesmerists, spiritualists, theosophists, mind-curers, faith-curers, and by spells and charms and "holy waters," but they are *not Christian Science cures.* Is Christian Science in competition with the legion of curative theories? Did Jesus enter into competition or rivalry with the physicians, sorcerers, and miracle-workers of his day? Did he step down to their methods in order to induce the people to hear and obey his teachings, and be *healed*, as obedience to his teaching alone heals? No. Then can it ever be necessary to step down, in any particular, to the methods of false teachers and healers, in order to induce the people to choose Christian Science as the healer of *all* their infirmities?

I found when I came here two years ago, that Christian Science was in great disrepute, but it was not the Truth as taught in SCIENCE AND HEALTH. That is the condition of

things in hundreds of localities to-day. The work of every truly scientific Scientist is, plainly, to lift the true standard, so the people may see that the one trailing in the dust is *not* the standard of Christian Science. Then Christian Science commands the respectful attention of the wise and the simple, the rich and the poor, the high and the low, and thus many are brought out of the ranks of the false teaching, and many are finding the righteousness for which they have hungered.

In the same letter is the following: "The money question like all other questions in material sense, seems to be one that each must meet according to the leadings. I cannot talk to people about instruction in Christian Science, if there is a thought of fifty, or a hundred dollars in my thought, so it seemed to me that if I put a price of ten dollars, and then said that all beyond two dollars and a quarter a day for expenses and one hundred dollars a month should go for Christian Science literature, that there would be more freedom all around, so I did that way as the least of two evils, as far as I could see. . . . If the leadings are right, and it is desired, I should like to hold a class of sixty, say, at five dollars, and if there were twenty of them that could pay nothing, my answer would be, yes. But I do not want any 'curious' people, only people who say 'I will follow Christ wherever he leads.' If they have never heard a word of Christian Science, so much the better."

How can we say that the "money question," or any other question, is one that each one must work out according to his own notion, when we have the example and advice of our Teacher to guide us? The false teachers have come, since the true teaching has been here, and have given public talks, and advertised to teach and heal for little or nothing, and have flung the usual taunts of "too much money," etc., at the true Science, and they found but few pupils or patients, while the greater number are coming surely to the true teaching, without the mesmerism of excitement.

They are coming because the Truth — Christ — has been lifted up and is drawing them. They cheerfully pay the one hundred dollars, if they have it, and sacrifice much mortal pride in many instances, if they have not the full amount, and the poor come with a deep sense of gratitude that it is free for them. Yet it is not free even for the poor,

for if they come with the "honest heart," the provision for paying the full amount is sure to be theirs.

I find, as other teachers have found, that those who make the greatest sacrifice, are more apt to be steadfast. They receive and bear the discipline of Science. The magnitude of the sacrifice to mortal sense, often cannot be estimated in dollars and cents. The strongest argument for the Science, here, is that it *is costly*, and needs to be entered into thoughtfully, and as a life-work.

I do think it is a mistake for any Normal graduate to let the mesmerism of the taunts of the false teachers, and the selfishness of mortal mind lead him to come to their terms. It has been the boast of the enemies of Christian Science who call themselves christian scientists, that they would force Mrs. Eddy and her Normal students to teach for five dollars or not have a pupil. I have so rejoiced that she and her wisest students are steadfast in regard to the high (?) price established. It has done much to confound the false teaching everywhere. I have thought that when the time came to "go higher" in regard to the "money question," our Teacher would sound the note and we would follow with one accord. I think so still. Concession to mortal mind, is what a reduced price surely is at this present time.

It is not the money that may be gotten, that makes it a mistake to lower the price. That is not it. Before I had learned better, I taught for ten dollars, and earned more than double the money. I could go now to some place and advertise, and lecture, and create a great excitement, announce myself as a Normal graduate of the Massachusetts Metaphysical College, and get large numbers to enter classes, and take their five or ten dollars for teaching them Christian Science (?), and go away and leave the new-born babes (if there had been given enough of the Spirit to deliver them) to be adopted by any who came along, or be suckled by wolves, but the work of Christ would not be done.

I also had, for a long time, a reluctance to setting a price for teaching and healing, but when I came to see that I must overcome my fear of man and *my* sense of the "fifty or one hundred dollars" when presenting Truth for the drawing of the people, I found that I worked with ease, and the results were much more satisfactory to patient and pupil as well as to myself. Then again, I was not fostering in others that which constitutes any one who entertains it, a thief, i. e., *a desire to obtain something for nothing.* Then, too, I was not

liable to rouse in the minds of those looking on, the thought of want of unity in word or work, or undo the good work of another.

If I did not trust God utterly for all provision, I could not heal or teach. I hear of Scientists who even ask for contributions for their personal support, when it is explained in "Rudiments and Rules" why no reduction in tuition should or would be made for any course after the Primary in the Massachusetts Metaphysical College. The reason being that no one who obeyed the teaching received in the first course, *could need a reduction.* So to-day, no one who is obeying strictly the teachings of SCIENCE AND HEALTH, can be in need of contributions.

Jesus did not do anything to put mortals at ease in error. All error was to be sacrificed in order to receive from him the Truth *as a gift.* The disciples, obeying his teaching and following his example, demanded that one, desiring to join them, should bring every earthly possession and give it into the common fund. Mortal mind does not want what it considers so cheap and common that everybody can have it alike; and how are we to know whether one who comes without sacrifice is sincere or only "curious." How many promises of loyalty to Christ have been voluntarily given by those who received instruction in the College free, of charge, that were broken as soon as the tests of honesty were applied by Truth! If our Teacher did not choose to judge the hidden motive how dare we? If one be drawn of the Father, if the price were a thousand dollars, or all of his possessions, he will give it gladly for what Christian Science promises to the honest student; but if he be not drawn of the Father, he will cavil and haggle about the price, and even Jesus himself could not teach him.

I am not satisfied with my work, for I want all who come for healing to be made whole, and all who are taught to be true and steadfast. I should be discouraged if I did not remember that multitudes turned away from the Master and would not be converted and healed, and we all know that many of our Teacher's own pupils have failed to bear the purifying discipline of Truth. Our work must surely equal our Teacher's, before it can exceed it. On the other hand, if all who came to me to be taught should hear and obey, I would need to cast about to discover what subtlety of error I was teaching, for "The Way" is narrow, and "few there be that find it."

The work of traveling teachers would be of much more

worth if they were not *traveling* teachers. Twelve hastily given lessons (time to a traveling teacher is of great value) do not make a Christian Scientist. It is not only necessary, but it is due to students, that the teacher remain with or near them, and guide them through their infantile troubles. I find that the stately, calm, slow, patient work brings forth more and better fruit than any meteoric effort.

It has taken such patient helping on the part of our Teacher to place us on our feet, so that she could leave us to find the "arm of the Lord" for our leaning. We must not forget that our teaching must be much less spiritual than hers, hence our pupils need much more and much longer guiding before they can be left to themselves. I do not mean that they should not be pushed out early for the trial of their strength. That must always be done. Some walk quickly, others need to be saved from a fall many times, or carefully helped up after one. It requires such unfailing patience, such unflagging love to guide the falsely taught out of their darkness. I have learned that by patiently waiting upon the growing seed, and faithfully watering the tender plant, the harvest is assured, for it is then that God gives the increase.

Drummond says: The immediate need of the world at this moment, is not more of us, if I may use the expression, but a better brand of us." Christian Science, as a cause, does not need more of us but it does need a "better brand." *One* who "keeps His word" is of more value to the world of humanity to-day than a thousand who hear and either do not obey, or only half obey. We do not need a multitude of professing Scientists, but we do need a few more unselfish, impersonal, humble, quiet workers.

I think it is true to-day that when the "Spirit is put upon us, we do not strive, nor cry aloud, neither shall any one hear our voice in the streets." "God works in the august consciousness of infinite leisure;" so we must work in the consciousness of the eternity of *Now*.

Since the hand of our Teacher is hidden from us, does it not behoove us to walk in meekness in the light of her experience, and her demonstration of her knowledge of the heart of man? We so often hear from the restive ones: "I must follow *my* perception of Truth though it leads me to work out my problem contrary to the rules laid down in SCIENCE AND HEALTH, or our Teacher's advice." "I cannot see why *my* perception of Truth is not as good as Mrs. Eddy's perception of Truth," etc., etc. That is very true

provided they have a perception of *Truth.* How are we to know that it is Truth that we are perceiving unless by obedience to the rules laid down in SCIENCE AND HEALTH we *prove* it to be Truth? If we will stop to think a moment, since SCIENCE AND HEALTH *is* Truth, if we are perceiving Truth, we must be perceiving SCIENCE AND HEALTH, and there can be no division, no controversy, for all who perceive Truth are of one mind.

All who are shooting off on a tangent after their own perceptions of Truth loudly announce to the ignorant, that they are pupils of Mrs. Eddy to prove that they have pure Christian Science to teach. They forget—and so do their victims—that Judas was a pupil of Jesus. Judas was "associated" with Jesus in a position of great trust—to mortal sense (purse-bearer)—for three years. Just think of it! And all the time he had a devil (error), and *he never saw Jesus the Christ, the son of the living God.* No matter how many courses of instruction one may have had from Mrs. Eddy; no matter how long or how closely one may have been "associated" with Mrs. Eddy; no matter what position of trust one may have been called to fill, if he "hath a devil," he has never seen the Christ (Truth of Being), or heard His voice, and the hour surely comes when the Truth is betrayed and the betrayer rushes on to destruction.

To quote again from the letter: "We must be preachers of Christ and not 'practice' Christian Science." Another, who for a long time has borne the name Christian Scientist, writes to one of his pupils as follows: "If my efforts during the past two years have resulted only in making belligerents or healers of you, I have most signally failed in my mission, for true Christian Science does not make healers of its followers, nor does it leave them in the midst of material claims to fight their way out."

Has any one ever found in either the teaching or example of Jesus, or anywhere in SCIENCE AND HEALTH that the time would come to any disciple—before the "last enemy" had been overcome—when he need only to "preach and not practice" Christian Science? On the contrary, Jesus' commands were explicit: "*Heal the sick.*" "*Keep (obey) my word.*" He says, too,—"He who wills *to do* His will shall know of the doctrine." Did Jesus take his disciples "out of the world," or did he leave them "in the midst of material claims to fight their way out?" It is not Jesus' teaching that takes his followers out of the claims of material sense, but *obedience* to his teaching—*doing* the things he did. Out

of dozens of plain, unequivocal statements I refer to these in SCIENCE AND HEALTH: pages 67—12; 291—15; 526—31; 538—17; 443—18; 478—11. Can we, by any possibility, twist these passages into a statement that we no longer need to "practice" Christian Science, or so teach its rudiments that our pupils shall not be healers or have to "fight their way" out of sense into Soul? Can the following words of our Teacher mean "preach and not practice?" "Less teaching and good healing is to-day the acme of 'well done;' a healing that is not guess-work, — chronic recovery ebbing and flowing, — but instantaneous cure. *This absolute demonstration of Science must be revived.*"

Would it not be well when we find ourselves tempted to say we are so "far advanced" that we no longer need to heal the sick but we must go higher (?) and preach — would it not be well to be sure that we have not *lost* the power to heal, if we ever had it? Remember that healing "*is the only feasible evidence that one understands Christian Science.*"

Truth lays upon us the necessity that all should work in unison, and no one person set out alone on his own conception, in any of those things that in the eyes of the world, affect the unity and consistency — the completeness of the Science which we all aim to set before suffering humanity as the one thing desirable. The least we can do in gratitude to our Teacher, is to do her work in *her way* until she bids us to meet on a day of Pentacost for the seal of our understanding.

Truth, — Divine Principle, — through the writer of SCIENCE AND HEALTH, is at the helm, in reality, and while some of us may seem to be steering the Cause, in the end Principle will shape its course. While each one must work out alone his own problems in Science, let us see that we must be *one* in all essentials.

The higher the power of Truth is demonstrated, the higher will error follow, until it reaches its highest seeming, and like the unstable wave breaks and topples over. When that time comes, the wave recedes, and the Rock — Truth — stands forth calm and unmoved. A rock does not change itself into wind and froth and rushing noise, for fear one standing on a distant shore should mistake wave for rock, or rock for wave; it simply *stands*, and presently the wave has sunken out of sight, and no one can any longer mistake Paul does not say: "having done all," rush to and fro, concede this, and yield to the adversary in that, but he says, "STAND." Jesus was not troubled, and did not in the least

change his methods, or his course, or his stupendous demands upon those who *said* they wished to follow him, because there were some who seemed to do just as good healing as he did. He once asked (hear the divine sarcasm), — "By whom do your sons cast out devils? Let them be your judge."

Do not let us concede the least thing to the demands of error. When mortal man sees that the Truth has no need of him — it being already established — then he will make, to his sense, great sacrifices to obtain it. But when Truth is presented as a suppliant, and its ministers insist upon giving it whether it is wanted or not, then the conceit of carnality is lighted afresh, and contempt for Christ is added to rejection. There is such a thing as "casting pearls before swine." Man must first say in his heart, "I will arise and go to my Father."

Our immatured, undemonstrated conceptions do not help the ignorant hungry ones. We must work slowly — slowly only to mortal sense — now, and some day we will see how much has been done in such a short time.

If traveling teachers would forget self, and clear away the mists of conceit, and consider that the tender plants in another's garden might be injured by a strange gardener, who does not know either the care given, or the kind of soil in which the seed has been planted, they would not so often "rush in where angels fear to tread." The strange gardener may be "more advanced," but that does not make it necessary or right to undo the patient honest labor of a beginner. There are many fields untilled, and after they are all under good cultivation it will be time enough to mend the work of a novice, if it still needs mending. It is well to remember that honest effort is always a high teacher.

The following letter is the result of the work of Miss Annie Dodge, in England.—*Editor.*

To the Christian Science Publishing Society Boston, Mass. U. S. America.

Public Library Museums, and National Gallery of Victoria.

Melbourne, August 8th, 1891.

I have the honour, by direction of the Library Committee, to acknowledge the receipt of the Christian Science Journal, for which the Trustees return you their sincere thanks, and beg to inform you that they have caused your name to be enrolled on the Books as a contributor to the Public Library of Victoria.

I have the honor to be, your obedient servant,

T. F. Bude, *Librarian.*

COMPASSIONATE LOVE.

J. P. FILBERT, C. S. D.

"IF a man say, I love God, and hateth his brother, he is a liar." These are the words of John in his first Epistle, verified by his Master, Jesus Christ. The language here employed refers to a mortal, and implies both male and female under this generic term *man*.

The term *love* is the embodiment, burden, and premise of John's remarks, as found in this 20th verse. Love! Who can define it? "Mortals misname it, call it what it is not, and then wonder what it is;" hence, mortal man can only repeat an infinitesimal part, and exercise that portion. The unselfish glory of Love is distorted by "human definitions and named qualities of matter."

Mankind has caught but an infinitely small spark of divine Love, which can be made visible to the senses only in better morals, better health, kind deeds, actions, looks and words; in a loving, unselfish disposition in our own household, towards parents, children, and mankind in general, with sympathy for the afflicted, the sorrowing, and the cast-down; in taking them by the hand in a kind act, kind look or word. The sin and physical sick, hungering for the bread of Truth, find no comfort in the stereotyped expressions of logic, or parrot utterances, composed of paragraphs committed to memory.

What think you, were you to call a Christian Scientist to the bedside of the heavenly homesick and suffering patient, and he should repeat Homer or Shakspeare to the patient for relief? What comfort could the creature obtain from such a course? Yet, for me to call upon a suffering patient, and repeat the letter only, minus the spiritual rays of Love, would be a parallel procedure. The mortal that is heavy laden by the hand of the lord god of this world, is in a parched condition; and one drop of the waters of sympathy and kindness, and a crumb of the bread of tenderness from a fellow-mortal, will do a hundred times more for such a mor-

tal than all the combined utterances of lore or logic, committed to memory and repeated orally or silently.

Jesus wept at Lazarus' grave, because of the sisters' blindness to spiritual Truth. But his deep, tender compassion for their need brought forth his (at that time) highest demonstration of Love. This brought out the true sense of the words, — "See how he loved him." Such sympathy as this is a heavenly shower and solvent that first cools mortal mind and then dissolves it, and so cleanses the foul atmosphere of error, delivering the patient from his enemy and destroyer, the carnal mind.

Such is the surgery of Christian Science, all by the self-same Spirit, Love reflected, or God made manifest in the flesh. The anti-Christian, serpentine logic that has crept into beliefs of so-called Christian Scientists and has given vent to such utterances, in substance, as, "you must be stoical and bereft of all human sympathy towards your own family and in the sick room," is one of those detestable things that so-called Christian Scientists have defiled themselves with. Such a mode as this is eating and drinking damnation, not reflecting the Christ-image, which alone can heal and save.

John refers to mortals when he says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "No fate, no circumstance, no foe can make Love loveless," though it shines through the shadows of mortals. If we believe God to be Love, and claim to be its likeness and character, we, as mortals, must shadow forth that thought which holds us, lest our image be that of the beast. "There is nothing covered, that shall not be revealed." The second coming of Christ is with ten thousand of his angels through the clouds. Every mortal is a cloud that needs piercing. If we are Christian Scientists in deed and act, the Christ-image of Love will pierce these clouds of mortal mind and make itself manifest in the flesh. Love cannot express anything apart from loveliness, purity and meekness, which is the divine nature which illuminates and exercises the nobler sentiments of mankind.

We are enjoined to be "a peculiar people," not to love less, but more than the world. This is Jesus' direct command. It is an oasis in the desert of error, which attracts the pilgrim in the wilderness of mortal mind, enriches our own being, and honors God, and, like Jesus, becomes a law of attraction that will draw all mankind. The mortal who has no human love guided by the higher sentiments is to be compared with the barren mountain peak that has not a blade of grass upon it, but claims to be a green pasture by still waters. The Christian Scientist who has not Love in the heart cannot heal; and I would rather be treated by a Chinese leper than to place myself under the care of a Christian Scientist in name only, or one who does not at least try to live the requirements of a Christian character. No wonder the pulpit and the press glare at a spurious "mind-healing," for whatever does not harmonize itself with the teachings of Jesus the Christ is spurious, fatuous and anti-Christian, and deserves to be denounced.

This second coming of Christ is to appear with ten thousand of his angels (pure thoughts), dispelling every cloud of an evil and carnal sense of things, and so cleansing the foul miasma of carnal mind, as a refreshing summer shower cleanses the atmosphere. This is the right way; but instead of this, Paul says that "grievous wolves shall enter in, among you, not sparing the flock," with damnable heresies, leading astray such as are not grounded and rooted in Truth.

"History repeats itself." As the early Christian era went into apostasy, so in this period, there will be a great falling away until that detestable mortal mind, *alias* "son of perdition," stands revealed. We must commence with the lowest round of the ladder and do all that the world calls good and Christ-like, just and humane, for if the world of sense can condemn us in the exercise of inhumanity, how much greater will be our condemnation in the sight of God.

"Love thy neighbor as thyself" is Jesus' command, and if this is not exercised in a higher degree of compassion than a world of sense can conceive of, how can we hope or expect

that the world can regard Christian Science as a higher order of Christianity? The aching, distressed, suffering human heart needs the healing balm of Love reflected; it needs the oil of sympathy, and oil of gladness from the Christian Scientist, and not the vague stab of stereotyped paragraphs. "Little children, love one another" is the most profound command, verified by the divine Teacher, that was ever uttered by the human tongue, and is the genius of Christian Science.

There is a mighty difference between genius and talent. Talent is the letter, and genius is the ray of spirituality made manifest in the flesh. Talent is the river of mortal thought that runs into the ocean of mortal mind, but genius is the river of life that flows out of the throne of God, Good; the former flows in, the latter flows out; one absorbs, the other radiates; one is borrowed, the other is original; the latter has sympathy, the other has not. This sympathy must be exercised by mortals ere they are fit to enter the sick-room. It is like a prime factor in mathematics, it cannot be divided. So the solar rays of Spirit shine upon mortals. If they will but exercise a moment of silence and allow Love to predominate over the letter, good results will be obtained.

God enjoins mortals to come and reason together, for the higher sentiments always precede revelation or the fruits of the spirit; and finally, whatever seems to be forced upon mankind and is not gentle, kind, loving, and comes *not* under the law of attraction, is vile, fatuous, and anti-Christian. Nothing but the similitude of an angel of God has any part or place in Christian Science. O, when shall we arrive at what these glorious words imply. No mortal can, unless the heart is first prepared by the Lord of lords. "He that loveth not, knoweth not God," and is still "in the surging sea of error," beholding himself in the mirror of mortal mind, but calling himself some one else. Jude, the Apostle, refers to such as "murmurers, complainers, walking after their own lusts; and their mouths speaking great swelling words, having men's persons in admiration because of advantage." These are they that separate themselves sensually, having not the Spirit. I charge no person, but *I do charge the error.* This error has made many of us drunken. Cast it out, lest we be found wanting. By this "we know that we have passed from death unto life, because we love

the brethren," says John. This term "brethren" applies to mortals. We have Jesus' authority for it, and, what is more, it is the Principle of Christian Science.

It is a painful sight to behold the brusk remarks appealed to and palmed off for Christian Science by those who claim to "have passed from death unto life." Any index for information on this subject will warrant that "Love is the fulfilling of the law." "Love fulfils the law in Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse," in which mortal mind is seen passing away. Jesus and John lay the greatest stress upon it, and even the law of Sinai exalts it as the greatest of the commands.

Here is found then the prolonged tone from Genesis to Revelation, that love, from the sentiments up to spiritual radiation, is the fulfilling of the law, and the prophets' testimony and witness of the Spirit, which is the seal of adoption, and Principle of Christian Science. "But," replies the logical critic of Christian Science, "our text book declares there is no matter, and here you would have me love my brother in the flesh, my children, in fact, my enemy." Just so is Jesus' command, but no one can or should stand upon the higher and abstract statements of Science unless he or she can first fulfill the lower. Jesus loved them that crucified him, and interceded for them with the Father to lay it not to their charge, for they knew not what they did. He fulfilled every sentence he uttered, every command, every rule and precept, and we must do likewise, lest our utterances with the lips become chaff, and send forth a deceptive sound.

Such a heart as Jesus', overflowing with love, commencing with the higher moral sentiments, or Golden Rule, at all times and under all circumstances, exemplifies the term Christian Science. Peter knew this at the moment of radiating revelation. When interrogated by the divine Teacher, it gushed forth in that memorable utterance, "Thou art the Christ, the Son of the living God." Such love extends to all alike. Such love is blind to anything apart from Good. This love is the motive power of man in God's image, and should be the motive power of mankind, and *is*, when all seeming babel is laid down. Then all our judgment as mortals is taken away. This causes meekness, and thus we behold evil, ***alias*** the concepts of mortal mind, as we behold our likeness in a mirror, simply as a shadow, minus life or intelligence; and noth-

ing is real to us in such mirrored reflections when we once understand mortal mind in this sense. I would have my readers understand this illustration, since it is the important lesson in Christian Science, and not only deny these phantoms seen in mortal mind, but turn from them to the evangel of Truth and Love, which is the dew of heaven, refreshing mankind, and making Good manifest in the flesh. In such supreme moments we can see nothing but goodness, tenderness, and express it. But we must commence at the lower round of "Jacob's ladder" in order to reach the pinnacle. Thus did Jesus as he "went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." The mother's compassion for her child is unselfish and pure, and is the first step in Christian Science. Such a quality tends to forget self in doing for others, and is approaching the God-likeness.

But "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If I claim that I am under the law blameless, and have not compassion towards mankind, coupled with sympathy, then I am still under the law of sin and death, and am but representing a cloud without a drop of rain, a cistern that is broken, not capable of holding one drop of water from the river of Life. Dry and barren as the desert myself, how can I give drink to the parched wanderer in the desert of mortal mind? O that all Christian Scientists might purge themselves from this iniquity of sense, and become meet vessels for the Master's use, and be filled with kindness, mercy, truth, and the oil of gladness, which are the first fruits of the Spirit. Whatever mode contradicts the fruits of a contrite heart is anti-Christian.

Our concepts of God cannot be hidden, but are reflected upon mortal mind. A partial, unjust, unkind, haughty, and unsympathetic mortal mind foreshadows its idea of God, which is like itself, and always registers our actions; but if we verily believe that Love only is God and we are the image of Love, then nothing can prevent us from making manifest the Love concept in all our outward modes and actions, for it is written upon our foreheads with the diamond of Truth, and we must reflect at least an infinitesimal fraction of the Love that is God reflected in the flesh; and this is the whole conclusion of Christian Science, the whole Law, prophecy, baptism, eucharist, charity, priesthood, healing, and the testimony of Jesus, that Love is made manifest in the flesh.

BACKGROUNDS.

JAMES F. GILMAN.

NOT long ago I was present in the studio of a painter, and became very much interested in the subject: Use, and mission of backgrounds. The painter showed me, among other pictures, some partially executed ones upon which he was at work. One of these in particular engaged my serious attention, because of its deep shades and sombre tones, which suggested, rather than expressed in actual form, many indefinite things; for it was vague and shadowy; its leading features manifested only by graduated tones, that blended one thing with another in a way that made all seem to be clothed in, or not yet emerged from, a chaos of nothingness, which, while it continually attracted by what it suggested, left no satisfaction of definite idea in the beholder's thought. The artist told me that this was but the background, or preparation, upon which he proposed to set forth an ideal of beauty, still in his thought, which he considered one of his best conceptions; and asked me to come in again in a few days and see the completed picture, saying,— "A demonstration is better than a wordy description, which, in the absence of the accomplished work, leaves no impressions of value upon the mind."

My attention, at this time, was also called to another small painting which was shown me. "A study from nature," the artist called it, which, while it appeared interesting in many ways, still seemed of comparatively small importance. It was a landscape; some large trees were in it; a running brook, a road, and small bridge; some mountains in the distance; and many other things of detail, both in foreground and distance; all of it bathed in every-day, common-place sunshine.

Awhile after, I was in the studio again, and was shown the completed picture, the background of which engaged my attention before, and, indeed, there had been a great transformation. The same background was there, — there could be no question about that, when it came to be considered and sought for, — but now it seemed to have a place and use in its complete subordination to the beauty and truth set forth upon it. But what seemed scarcely possible, the substance of the picture was the very same as the study from nature that had so lightly engaged my attention before. There were the same trees, the same running brook, the same sunlight; but *now*, how changed and glorious it all looked! How welcome looked the bright greens of the foli-

age, and the grass in the shining light! The brook sparkled with crystal purity, the variegated foreground was rich in tones of golden radiance in the detail of every-day-things, *common and simple* things; and yet, now it was so attractive and comfortable to the eye that to leave it caused regret. Was all this in the study from nature also? Yes; but in the study, the sunlight and truth is everywhere, in all parts of the picture, with equal force; in the completed picture its *definite* appearance is mainly in the foreground.

The artist explained that the substance of the ideal was all indicated in the study, which was a literal, careful transcript from nature; but, until our eyes become sensitive by the growth and exercise of mind, we do not behold the ideal beauty of truth until it is separated, and thus relieved from, and by, its opposite absence in the background of the same picture.

He further explained that simple blackness, or whiteness was not sufficient in a background. It must be full of *graduated* tones, which only *suggest* many things of truth, and blend all its features in a common appearance of almost nothingness, which *separates* the *somethingness* of the ideal (which, by the way, is not *in* nature, but in the mind only) from the nothingness, and makes it, in that way, appear in the full and real power of its glory.

That the ideal is not in nature is proved by the photograph, which, more like this study from nature, gives us the absolutely accurate letter of form and detail, but misses completely the something we all love in the artist's picture. That something is *soul*. It is the *soul* of things that charms, and alone engages our real attention. It is the *spirit* of Truth — of light, form, color — that is the beauty that interests us long; *but this is expressed through mind only, and its conceptions*. Earthly or material forms or color often *suggest*, to our thought, our ideals, but they are not those ideals. If they were, a photograph of a scene would engage our permanent interest more perfectly than the most charming painting of the master could, because of its greater possible *literal* perfection.

It was mind that made the valuable and great pictures of the old masters what they are permanently. Why is this so, do you ask? Why is truth always so interesting, so attractive, so beautiful when we perceive it to be truth beyond question, so that even its simplicity becomes its crowning charm? From earliest memory, we all hate lies, injustice, wrong, when they appear as such to us; and correspondingly we all love the true, the real, the right. When our view of it does not

conflict with notions that are from false ideas begotten, which are contrary to it — of what *is* true, and real, and right.

In the early stages of our growth, truth always appears the more forcible when the ugliness of a lie, set forth as such in its garb of nothingness, is not far away, and that, I suppose, is why a background is a necessity to the forcible presentation of the beauty of truth in a picture, to most of us.

This idea of background, as a power to set forth and transform simple things of Truth into glorious things of worth, *to our eyes*, — which then appear, forcibly, as the real and valuable things that they always are, in Truth, to us when we perceive and understand them, — often has engaged my thought since, as I have remembered the frequency of dark shadows in this dream of mortal seeming, and considered the possible use, in some way, that they all, through Truth's omnipotent, all-searching law, will be *compelled* to serve, in future, to those whose picture of life they now are forming a dreary, somber part. May it not possibly be true, that in God's wonderful economy and wisdom, not a shade of sin, sickness, or death, but must, in due course, take its useful place of praise "to Him who doeth all things well," through its contrast of emptiness and shade?

We have observed, in the experiences of mortal life, that when a new light of understanding is given birth in thought and acceptance, darkness and gloom enshrouds, in varying degrees, the striving that is the travail of soul preceding all birth. When we consider the slightness, often of the outwardly apparent causes of important changes in life's aspect, it is easier to realize how all things are possible to Him who is Omniscient, and the Principle of all force and action.

As an illustration of the power of apparently slight causes, the courageous and persistent striving of the student with his difficult problem, who thus creates a vacuum or background of hardship in his thought, upon which the final perception of Truth appears by contrast, as joy and satisfaction that a new idea of understanding is born, is the type of the way of all advancement. Is it not by such new birth that the Kingdom of Heaven is gained, step by step, in God's strength? Is it not by such law that Truth's idea is gradually born into our sense of existence, always? Without the striving there is no gaining; without the hardship there is no joy; "No cross, no crown." If this be true, we may be sure no background is ever in vain, or made so dreary that upon its face in due time shall not appear its opposite light and joy in proportionate sweetness.

EXPERIENCE NECESSARY FOR GROWTH.

NELLIE B. EATON.

IN looking over the back volumes of our JOURNAL, one is reminded of commencement and anniversary orations and essays delivered by "callow youths" and "sweet girl graduates," who descant learnedly upon themes that are puzzling the brains of many of their white haired hearers. A few years later in life, if called upon for an article for publication or to be read to some literary society, how different would be the subject selected. Instead of fanciful, flavorless theorizings, suggested by others' experiences, they would give the rich fruitage of their own success and failures.

So, many of us, when leaving our *Alma Mater*, and standing upon the threshold of the new world of thought — revealed to us in SCIENCE AND HEALTH — just ready to step out and assume the new duties devolving upon us, as we set up homes of our own, can do little else than express ourselves in the language of our favorite Author, and unwittingly plagiarize from our text book. Now, how the pages of the JOURNAL gleam with choice bits of experiences gained from the suffering, and toilsome efforts, of those who are diligently working out their own life problem.

Quite naturally, these brief records often reveal to the observant reader glimpses of the home life of the writers, or the secret motives, that are perhaps unconsciously governing them.

How frequently and forcibly the Mother-thought presents itself, and how like a great loving household, with children widely scattered, we seem to be. How eagerly a word from the Mother is sought and studied, to get the pure thought that prompted it; and what valuable lessons from each one's story of toils and sacrifices, or victories won. The editor seems like an elder sister appointed to care for the wardrobe of the family, and see that each one, who is to appear before the assembled household and its friends, be clothed in fitting, suitable garb, at the monthly reunions. A reversal of the rule governing other homes is observable here. The clothing of the younger children needs less repairing and making over than that of the older ones.

The Love-light from the Mother's words leads always to

self-examination; and teaches not only to watch the thoughts but the *motives* that prompt each action; and sends into the dark closets of each heart life, such bright revealings of Truth that one is at first startled at the unexpected view of dust and vermin so long concealed. Then another battle with self begins, and more of the serpent's work must be vigorously attacked and cleared away.

What but Mother-love could so patiently and tenderly bear with such repeated failures to learn the lesson so clearly taught and so often reiterated; that belief in one's self, or that one can do anything of themselves, or by themselves, or for themselves, is the constantly recurring claim of evil: "Ye shall be as gods." And this false claim will seem so real, so good, so true, that nothing but the deepest humility and earnest watchfulness will be able to detect that it is the false sense of wisdom one is following instead of the true.

"Things are thoughts." If only one could see and kill the thought of evil, before it could be expressed or brought out as something real and tangible to human consciousness — but this is now the way error must disclose itself. The study of Mind, or looking there for all causation, is of very recent date with all of us; and it seems so difficult to deal entirely with qualities of mind, instead of persons; to know that all human consciousness is false, and belongs to the one great counterfeit phenomenon now known as "mortal mind."

The vast majority of the atoms, composing this mass of spurious, so-called mind would refuse to listen, if told they must learn to see thoughts, and begin the study of the anatomy of mind, instead of body, to obtain health or practice medicine or surgery successfully. This condition being possible only to Truth, involving the destruction of error and evil, hence the willful deafness and blindness to Truth's demands.

Remembering always that it is one's own sense of evil that is to be corrected and overcome, one soon learns that this false claim can have no power over them, unless there be a responsive chord in their own consciousness that vibrates in unison with its touch, no matter how utterly unconscious one may be of its presence, for the ear not attuned to divine harmony will not detect the discordant touch of the stealthy hand upon the strings, and will fancy its low murmurings to be sweet music, when it is but the siren's song luring them far from home and harmony; until the loud clashing of discordant notes, brings the suffering that causes them to seek again the key note of being — God is Love, and God is All.

WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY.

IDA P. HUNT.

THESE mighty words, rolling down the ages, and gathering weight in human consciousness from the accumulative agreement of man's highest ideal of justice and Divine impartiality, have manifested themselves in the phenomena of thrones of kings o'erturned, empires dissolved, personal aggrandizement and despotism laid low, and young Republics springing up in all continents of the known world.

Governments have changed their form and force under the mellowing influence of the Christ-spirit, and are still changing, still struggling to demonstrate the ideal of the prayer, — "thy will be done in earth as it is in heaven," first voiced beside the Galilean Sea, nineteen hundred years ago, and since repeated by millions of fervent, faithful lips.

Great counsils of men have been shaken; bloody and determined wars have been fought under the inspiration of the idea of liberty, until to-day it has become a dear and revered word in every tongue and clime. It has become associated with the thought of moral and spiritual right and privilege, until the restricting of individual liberty is met with an involuntary protest by almost every thinking mind.

Hence the more bold and aggressive manifestations of man's enslavement of man, are giving place to a subtle and sly mode of action; while the unscrupulous and selfish unhesitatingly avail themselves of all possible mesmeric means to accomplish their own ends, and defeat justice. Only the Christian Scientist knows how terrible is this *boomer-ang*, cast among the ignorant and unwary, and as certainly returning to the hand from whence it is sent.

Now from this battle of mental force and confusion, slowly rises the pure, white walls of the Church of Christ (Scientist). Not a foundation stone can be laid in its solid masonry that is unmarked with the clear lines of liberty; not a wall or turret can be formed without the presence of

its founder and builder, Christ (Truth). The spiritual idea presides over every joint and seam, that it may be cemented only with the bond of brotherly love.

Called to closer communion, those striving to walk in the Master's footsteps, are forced by their own desires to lay aside the garments of self and hypocrisy before they can *advance*, step by step, in the way of Divine appointing. For "where the spirit of the Lord is, there is liberty." No coercion by the despotic will, or prejudices, of one human mind governing another; no harsh judgments and unrelenting accusations to stultify effort, or embarrass the Godward-reaching aspirations. But room enough for all; work enough for all in the field so white to the harvest.

Oh, what a blessed privilege is ours, to see the fruitage of the prophetic hope of Isaiah, and the calm declarations of Jesus the Christ; to be able to build for the generations to come the solid foundations which cannot be shaken.

But what a carting away of rubbish goes on as we build. Down comes wild olive trees of worldly ambitions, which yield only leaves; cast away to the burning, are withered branches of personal loves and preferences; digged up to the tiniest rootlets, the prickly brambles of self-ignorance and self-justification; blasted and carted away to their native pit the flinty stones of self-will and self-love. Oh, what a clearing time it is! But how the workers rejoice. Hark! to the sweet harmonious song of rejoicing and thanksgiving that wells up from the many contrite and chastened hearts!

When has the world ever before seen such a drawing together of thought and purpose, all inspired by the Spirit which insures liberty of thought and action to each individual; yet each moved and bound to respect another's liberty as his own, and to trespass upon no one's bill of rights?

When this single idea shall be so manifested by every member, and demonstrated by every branch of the Mother Church, that the world cannot doubt that its under-lying and over-lying foundation and structure is impersonal and impartial love, all the nations will gather under its protection to learn of the one Spirit, which is Alpha and Omega, the beginning and the end.

Do not fail to read report of Treasurer of Church Building Fund, page 395.— EDITOR.

HOME AND CHILDREN'S DEPARTMENT.

A SPIRITUAL PRISM.

HAVE you ever held a crystal prism in the sunlight, and watched the sunbeams glint through it in myriad hues and shadows? One brilliant gleam chases another, until gathered into a harmony of beautiful colors and attractive rays of atmospheric light. Then turn the crystal about, and as you change its position, brighter, more beautiful rays flash out from it, reminding one of gleams of sunshine across a summer sea. Some of the hues are soft, warm, and mournful, melting into subdued tints of deep purple, unfathomable greens, and dark crimsons. Others are bright, clear, cheery, and inspiring; yellows, blues, and sunset tints of golden red. As you turn the crystal, beautiful rays form themselves, to melt into a vapor of misty white, and form again in new colors; and so it will ever be as long as you hold your crystal in the sunlight; the undying, unfailing, and unfading lights will be reflected through it.

Now let us make use of this little illustration as an object lesson for Spiritual truths. Let us look into the bright, ever-shining resplendency of Spirit, and through the pure prisms of our thoughts and hearts let the sunshine of Love reflect itself.

First, let us see what the pure, warm, melting rays of Love will do for us, and how we can compare "deep purple, unfathomable greens, and dark crimson" to the divine Spirit. Mournful Purple! Why should she be chosen? Because she is a shade of tenderness and comfort. It is said to be the color that Mary, the sweet Mother of Jesus, wore at the Cross; and yet mourning is like Love, because, "Blessed are they that mourn, for they shall be comforted." They that mourn have learned to "suffer long and be kind," and this is love. Have you never heard the mourning dove cooing so softly and sweetly in the silence of the night watches? The low, sweet pathos of her melody is *incomparable*, and brings such comfort and peace. It is like the low sweet lullaby that Mother sings when we lie on her breast, and are tired, and it rests us and brings sweet dreams of Divine comfort and content.

We next come to green. This is a color of great depth, and is also used as a symbol of meekness and lowliness; the grass of the field is clothed in green. Love is unfathomable, and meek

and lowly. Love is deep and silent and tender and strong, like the great deep — the sea. Love is calm. The mariners tell tales about the sea that remind us of Love. They say that when the winds are raging, and the tempests roar, and the waves are lashed in angry furor, and the great ships are tossed on her bosom, to and fro like a swing,— they say that deep down, underneath the terrible storm, the unfathomable sea is calm and peaceful, unmoved by the gales that sweep its surface.

And so is it with the Spirit; and because green is the color of the sea also, we can use it as a simile for the strength and peace and permanence of Love. Steadily and calmly, serene, tender and strong the light of Love shines forever and ever, and we reflect this Light if we are in the Light, by comforting and strengthening the weak, and giving to the weary and heavy laden rest and hope and peace.

Now we will turn the spiritual prism of our thought in the light again, and see what brilliant colors we can catch. This time it is an inspiration — white! What a clear, crystal-like ray! It must be — nay *is* — Purity. What a shining ray from the Heavenly Home is this to possess! Have you ever heard of a light-house keeper who had not a sweet little daughter to light the lamp and keep it in trim to guide the sailors home, and warn them of danger? She is always the brave little maiden who climbs the many, many stairs during severe storms and heavy gales, and lights the lamp in the light-house tower. She keeps this lamp, this beacon-light of purity and safety, burning during the storm, and many a ship she saves, and guides many a precious son home to his mother, saved from the dangerous rocks, the deep blackness of the storm, and the angry wave that would engulf him.

And so is it with Purity (and a little child is the best symbol of this divine quality). It is the great beacon-light that guides us safely to God, to our heavenly Father's Home, where peace reigns, and all the storms and tears are hushed in sacred silence. Safe through the inky blackness of the night, Purity leads on, cheering with hope, and comforting us with its light on our Heavenward journey, until the dangers are all passed, and we have "Rest at last."

Now we will turn our prism again, and this time, a soft, mellow, liquid yellow gleams out from its crystal depths. And what is this melting ray? Mercy. This hue is gentle, compassionate,

forgiving, tender. Sweet mercy is all this — and more, for with her dews of grace, she sheds many a ray of hope and faith beyond the power of even as lovely a hue as yellow to describe.

A great poet writes: "The quality of mercy is not strained; it falleth like the gentle rain from heaven. It is twice blessed; it blesseth him who gives and he who takes." And mercy does remind one of the yellow dew drops, or the gentle rain in the summer sunshine, falling so tenderly on the hot, dry, parched grass. Ah, mercy is Love, indeed! It giveth all, refresheth all, yet asks for nothing in return.

Dark crimson is the next shade. One might almost question this, and say,— "What a heavy light to compare with love!" And yet, it is the color of fire, and Love is a steady flame that melts all, into its own likeness! Crimson is shadowy and dark. Shadows impart an idea of protection; and oh, the protection of the Mother — Love! Who can fathom or comprehend or understand it? It is beyond, far beyond, our present conception; but when covered by her feathers, we may indeed trust this great Mother of all, and find rest.

And now, we will abide in the Spirit, and in our wondrous love-lights, and see what fruits these shadows, and brilliant and subdued hues will bring us. And, gradually, as we abide in their light, these hues melt and purify our characters, and we shed more and more love, and love that is more and more lovely and attractive; and in this sweet atmosphere of thought we see these Spiritual lights appearing in others, and we help them.

If we can learn the divine Nature through the nature that we see about us, through the flowers and birds and bees and colors, and everything, then let us seek it out and learn our lessons through even the tiniest thing, for Love marks even the sparrow's fall, and in her sight no little deed of love is ever lost. So let us love in little things.— ANNIE DODGE.

"WHERE love takes, let love give; and so doubt not:
Love counts but the will,
And the heart has its flowers of devotion
No winter can chill;
They who cared for "good-will" the first Christmas
Will care for it still."—*Procter.*

OPEN LETTERS.

Practical Thoughts.

It seems to me that we are inclined to cry "peace, peace," while victory still sits perched upon error's banner.

We have learned through Science and Health that evil is unreal, i. e., not of God; and are we not rather inclined to think that this statement settles the matter, and that error—evil—is going to step down and out without any further effort on our part? And are we not sitting down and folding our hands, pending its departure, rather than rolling up our sleeves and attacking this intruder upon our peaceful and rightful domain? Error doesn't care how much it is found out, if allowed to remain and do its work. What if we do know its unreality, so long as we bow down to it and serve it, it will remain.

We know that the rays of the sun will melt a cake of ice, but this is accomplished only as the rays are continually upon it. If the ice is exposed but a few moments a day, and then withdrawn to a frigid temperature until the next day, there is little or no progress made. The constant rays of Truth are needed to dissolve the claims of error; and we must not think that our work is done when the claim of a cold, or a fever, has yielded to our realization of Truth.

Error in high places must not be feared. To my understanding the dragon is simply wounded and is more alive than ever, with defiance and rage. We need not and must not fear him; but there will be no safety till he is cast down to the earth to rise no more. Then we can sing "Hosanna to the Highest."

Are we not hypnotized when we refuse to learn how to destroy the claims of Hypnotism; and say, "if there is no evil why talk about it?" And are we in the right understanding when we refuse to hear error *talked down*, and say "it is talking error?" Now, if I rightly understand Science and Health, error must be talked until we understand *what it is*, and how to destroy it.

Claiming to have an understanding of Principle, and refusing to use it to the destruction of the numerous claims of evil which are enslaving all mankind, seems to me far from "loving our neighbor as ourselves." And now the word "Love" seems to be caught up by mortal mind, and it is claiming to know how to love; and many seem to have the idea that love of personalities, is the thing, and are trying to love all that the senses see, good bad and

indifferent. The Scriptures declare, "God is Love," then Love is God,—Principle,—and Principle knows nothing of mortality; and mortals know as little of love as they know of God. Mortality itself is a proof of how much, or perhaps I should say of how little, it knows of God, "whom to know aright, is eternal life." This seems to be only another attempt of evil to counterfeit Good. But words are cheap things. We love God in just the degree that we love his cause; and we love that in just the degree that we are willing to *work* and *do* for it.

Then let our *work*, and not our *lips*, attest our love. Let us not fear to take the serpent by the head. Jesus said we should handle serpents and not be harmed, if we believed on him (understood his teachings). He meant more than the handling of material serpents. All his sayings referred to mental conditions, for he knew that "ALL IS MIND."— M. F. BERRY, MANCHESTER N. H.

"*All things whatsoever ye would that men should do to you, do ye even so to them.*"

HAVING been a worker in Christian Science for nearly seven years, I have formed the acquaintance of many Scientists, not only in the field where I reside, but also in other fields where faithful workers are located.

During my visits with my co-laborers, I have detected an error that would like to creep into our midst; and with these words of the Master sounding in my ears: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet," I will uncover this error, and, in so doing, will wash the feet of my brethren, which might become soiled with this sense of sin.

The error is in these statements: "I heard that —— —— is in error." "Did you? Well, *I* noticed something about him that was not just right." "Well, we will have to just hold the Truth for him." Truth never needs us to hold it for any one. It is "the same yesterday, to-day and forever." Neither is it correct to say "We will hold them in the Truth." The only thing for us to do, is to get the error out of ourselves, remembering Paul's words: "Work out your own salvation with fear and trembling." Very often the statement, "that some one is in error," is made by the persons who are in error themselves; in fact, it is proof positive they are in error when they are going about evil speaking.

If we see our brother taken in a fault, it is not Christ-like for us to go and tell others of it, and try to heap error upon him. We should remember Jesus' words: "He that is without sin among you, let him first cast a stone." We should try to destroy that which seemeth to be, and which we know, in reality is not. We are, at best, only babes in understanding, therefore, are only learning to walk; then let us see to it that we do not throw stumbling blocks in our brother's way, that may cause him to fall.—I. M. S.

HEALING.

EXTRACT FROM A LETTER TO THE AUTHOR OF SCIENCE AND HEALTH.

The following demonstrations are in line with the thought suggested by your statement in SCIENCE AND HEALTH, page 473, fifty eighth edition: "If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw,— not with an artificial limb, but with the genuine one."

One afternoon a gentleman called to see me, who seemed to be suffering from a belief of a chronic disease, from which he had tried to be relieved for many years by the use of material methods, all of which had failed. It was "man's extremity, and God's opportunity." As a last resort he came to Christian Science. I was very busy, and told him I had only a few moments, so many were waiting. He related his story of sorrow and pain,— though I did not hear it, and knew nothing of what he had said.

To my understanding "Man is the infinite idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." SCIENCE AND HEALTH, 570. I said, "I will see you in the morning." Morning came; still I was just as busy, and he went away without seeing me.

A few weeks later, a gentleman called at my door, and upon opening it, the following very sweet words were spoken by him: "I feel perfectly elegant! Have not had a pain since I saw you." "Have I ever met you before?" The change was so great in his appearance that he was not recognized by me,— in fact, I had not thought of him again, after the first few days.

But that which most interested me was this: "Place your finger on this elbow, and now on the other. You see they are alike. A few years ago, an accident occurred, in which the knuckle of this elbow was broken off. Now you see it has appeared as perfect as the other." The "pen of an angel" only could describe his joy, and no artist, except a Raphael, could paint the expression of his face.

Another instance, still more wonderful: A patient, who from birth had never seemed to have the appearance of a heel on either foot, now has perfectly formed feet, as graceful and beautiful as a little child's. In this patient the head has developed into one as perfectly formed as the most intellectual man or woman living, and she reads the Scriptures in its new tongue, as readily as most of our advanced students.

With love and gratitude beyond words to express, I am your loving student,—MARY H. PHILBRICK, AUSTIN, ILL.

EDITOR'S NOTE BOOK.

A Backward Look.

THE year just drawing to its close is a never-to-be-forgotten one in the history of Christian Science. In its glorious dawn came the Book of the age,— the revised SCIENCE AND HEALTH, by Mary B. G. Eddy,— freighted with purity and love "to all peoples and nations."

". . . the peoples murmur and say,
Our souls are sick and forlorn;
And who will show us where
Is the stable where Christ was born.

. . . . . .

. . . here is the star we sought,
To show us where Christ was born."

Loyally has this Book been given us, and as loyally must we search and make our own the priceless truths it contains. Deep and strong, it is moving the pulse of humanity, and is probing to the depths the motives and desires of the heart of every honest seeker; bringing, each day, experiences, "ever shifting like the fragments of colored glass in the kaleidoscope."

The sifting time has come, when the tares must be separated from the wheat; the one to be plucked up and cast out, the other to be garnered,— "gathered for preservation." The threshing is needed, for "if ye were not Christ's wheat, appointed to be bread in his house, he would not grind you." It needs just this discipline to make us faithful soldiers in the warfare between Truth and error.

Soldiers go into battle with the courage of their convictions. Self-interests are set aside, for they have pledged themselves to sustain the cause, even at the cost of their lives, because the ideal is greater than all else, and is the one thing to achieve or accomplish. Obedience is demanded of every one on that field of battle. The Commander is constantly on the alert, and in his watchfulness, he sees the danger threatening the destruction of the forces, while the soldiers are satisfied, or are resting in their positions. When the order comes to march, some have less luggage to collect than others, and are soonest on their feet, ready to fall into line. In this change of position a more commanding view of the enemy, with its methods and modes of attack, is obtained, thus securing a stronger defence.

The Christian Soldier's life, is a life of *discipline*, which is necessary for character building. This is a large word, and seemingly but little understood. It means development, culture, correction of faults, chastisement, etc. It is usually applied to our friend or neighbor, only *occasionally* to ourselves, when it should govern our every thought, word, and act; careful not to throw the responsibility of our neglected or poorly done work

upon our neighbor, making his burden heavy, and missing our opportunity to demonstrate the step just before us. Injustice darkens the understanding, and encroaches on the rights of a brother or sister. The sharp arrows of envy and jealousy cause friends to betray, for ambition has no respect for another's mental or moral rights.

The Christian Scientist must be educated in the ethics of the Master's Theology, *i. e.*, the "establishment of the principles, and the regulation of the heart." Therefore our lesson, first and always, is to find that Principle is governing our affections, thus is the Christ (Truth) ideal born to human consciousness.

"Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Hark! joining in chorus,
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one."

My year in the Journal work closes with this issue, and I then return to my field and Institute. I have resigned my office as Editor of the Christian Science Journal, and take great pleasure in presenting to the field my successor, Mrs. Julia Field-King of Seattle, Wash,, who comes to you with the January (1892) number. To the contributors of the Journal, during the present year, I wish to express my sincere thanks for your prompt, earnest efforts, and also for the very generous supply of articles, many of which have not yet appeared for lack of space. I heartily thank the field for their activity in circulating the April issue, which has reached nearly all parts of the world, being the largest in circulation of any number of the Christian Science Journal. It shows the grand possibilities of our Journal.

As the year just closing has been the one of my largest experience, so will my future work bear witness of this deep experience in the Journal service. The call to take up this part of the work was indeed most unexpected; and as it has been one of trials, so has it been one of great blessings, for which I am deeply grateful.

This December issue is our twelfth greeting — the full measure of the year. It is fraught with deep love, that will grow stronger, for in returning to my field I am still on the battle ground, and we will recognize one another in many a contest before the victory is won.

The new book, Retrospection and Introspection, by the author of Science and Health, is a treasure of Love; and is a wonderful adjustment of the questions of the day, to the students of Science and Health. It disentangles many a vexed problem which has caused severe and prolonged struggles. In our great need the Light has come.

TREASURER'S REPORT.

Building Fund, Church of Christ (Scientist), Boston, Mass.

Receipts, July 9, 1891, to October 31, 1891, inclusive.

July. — Mrs. P. M. Cole, $5; Mrs. T. Overhouse and others, California, $43.30; Mrs. E. B. Hulin, $50; Fannie Ambrose, $5; M. Bettie Bell, $50; Lottie Allen and C. T., $5; Mr. and Mrs. August Mann, $7; P. J. Chamberlin, $2; Friends in Auburndale, Mass., $50; Mary Cutting, $1; David Wade, $10; W. F. Stern, $1; G. A. Walther, $10; E. D. Plummer, $5; Abbie Jewell, $4; Mrs. Nancy Randall, $1; R. Horsey, $5; A. F. M., Lockport, $0.25; P. Brouck, $5; Bible Class, Fort Worth, Texas, $5; G. W. Adams' C. S. Asso., $25; H. E. Marrion, $5; Mrs. A. F. M. Morris, $1; A. E. Elliott, $1; E. V. Arnold, $2.50; C. S. Society, Quincy, Ill., $45.50; Friends, by W. B. Johnson, $42.96; J. F., and Ellen Linscott, $100; Student, N. Y. City, $2; Friend, Amsterdam, N. Y., $3; Lewis Mann, $100; Fredrick Mann, $11; Mary Porter, $1; Friends, Viola, Ill., $10; Julia K. Ricker, $10; Mrs. J. S. Ricker, $15; A. M. Peaks, $10; S. S. Friend, $10; Mrs. M. M. Chamberlin, $5; C. S. Church, Toledo, O., $40.00; Mrs. M. M. Rutter, $5; Lydia Bradford, $2; B. B. Goodall, $25; Mrs. Caroline Lary, $5; Geo. D. Click, $5; Bertha Salchow, $0.10; H. H. Washburn, $2; Mrs. John Bryant, $10; Kate Weisman, $10; Students of Alfred Farlow, $16; Mrs. Gelly and daughter, $10; C. S. Church, Marinette, Wis., $45; Mrs. Ida E. Williams, $2; Mrs. E. B. Smith, $5; John Hoke, $5; Mrs. Harry Richards, $1; H. D. Janes, $1; Alice Jennings, $1; Mrs. R. Garvin, $1; Mrs. E. J. Hoyt, $1; Bible Class, Elmira, N. Y., $10; C. S. S. School, Spokane Falls, Wash., $45; Mrs. H. Page, $10; Mr. and Mrs. Hiram Watson, $25; Mr. and Mrs. J. E. Willis, $7; John F. Mann, $5; C. S. Asso., Tennessee, $1.20; Mrs. B. M. Prince, $1; C. S. Sunday School, Boston, $36; Miss E. L. Cotton, $5; Miss Sarah J. Clark, $100; Mrs. A. P. Watson, $10; Mrs. Rogers, $5; C. S. Church, Toledo, Ill., $10; Miss Emma Burns, $5; Friend, Buffalo, $0.50; Ida and Matilda Whitman, $2; Mrs. J. C. Percy, $2; Mrs. O. H. Earles, $5; Mrs. O. Buck, $10; J. M. Andrews, $1; Mary Grimmett, $2; Martha W. Arnold, $1; L. Q. Garvin, $1.25; Mrs. Geo. Harding, $3; S. J. Hanna, $25; Mrs. L. B. Manson, $10; H. M. Mead, $5; Mrs. J. K. Border, $1; Florence E. Moore, $5; Mrs. S. O. Hersey, $25; Mrs. A. M. Knott, $100; Mrs. W. F. Bennett, $40; Mary H. Philbrick, $25; Lydia Chase, $3; Miss Mary Bronaugh and others, $25; Emily Henchling, $2; Sunday school, Randolph, Vt., $3; Mrs. Chas. H. Thomas, N. Y., $50; C. S. Bible Class, Turner, Me., $2; Lizzie E. Atkins, $5; A. E. Connolley, $1; Miss Elizabeth Kuhn, $5; J. G. Mann, $15; J. A. King, $1; Mrs. Nancy Steele, $1.25; Mrs. Lucy Keen, $5; W. F. Soeper, $2; Robert Mitchell, $1; Ralph Moody, $10; S. L. Vanata, $1; T. M. Surbaugh, $2; Friends, Seattle, Wash. $6; Henry R. Paine, $11; Mrs. S. M. Wilbur, $5; Mrs. N. Canessa, $5; Sunday school, North Hanson, $3; Friends, Bridgewater, $5; Mrs. Morrison, $1; Mrs. W. R. B., $20; Friend, $5; Rachel McAuley, $20; Laura A. Wilson, $1; Mrs. S. Harris, $10; L. P. and M. J. Hubbard, $1; G. W. and Mary E. Bentley, $5; Marcellus Munroe, $50; Mary W. Munroe, $50; Friend, $10; Friend, $5; Friend, $1; Lucy Putnam, $1; Abbie A. Moody, $10; Christian Mann, $5; Mary Gibson, $2; L. S. Hatten, $25; Mrs. Hannah Seymore, $10; C. S. Church, Eau Claire, Wis., $16.50.

August. — N. H. Evans, $10; Mrs. Geo. N. Goodwin, $2; Mrs. A. J. Dane, $50; Mr. and Mrs. Craig, $2; Annie L. Craig, $2; A. L. Sellers, $50; Mrs. U. D. Gano, N. Y., $25; Miss Mattie Sutton, $2; Jennie P. Manning, $1; Mrs. Jane Martin, $3; Mrs. B. Warren, $25; Mrs. N. S. Bonton, $50; Miss E. Shaser, $1; Mrs. Ida P. Hunt, $3; Mrs. Viola Smith, $5; H. E. Roberts, $50; Unknown, $1; Mrs. J. McDonald, $2.50; Mary J. Clift, $10; Mrs. J. C. McClary, $1; Julia A. Bateman, $10; Mrs. Lilla Lancaster, $5; Reuben Smith, $5; Mrs. Frank Peckham, $5; Mrs. J. E. Adams, $2; Marie Adams, $5; Myra A. Crafts, $5; Mrs. S. H. Ramsdell,

$5; Unknown, $2; Arnold B. Ballou, $10; C. S. Sunday School, Wisconsin, $4; Laura C. Nourse, $2; Mattie P. Johnson, $10; Unknown, $1; Mrs. L. S. Blossom, $25; E. C. Burchard, $3; H. A. H., $5; Alice A. Clark, $5; Mrs. M. A. Cole, $5.25; Friend, $1; Mrs. Barbara M. Prince, $1; Mrs. E. H. Deifendorf and others, $7; H. D. Janes, $1; N. A. Shirk, $1; A. F. and Chrissie Kindt, $5; Mrs. Martha Pierce, $2; Walter Trip, $2; Catherine Trip, $2; E. R. B., $5; Mary E. Gilbert and Students, $15; D. H. Cheeney, $15; Mrs. Lowize J. Glaze, $5; C. J. Persels, $5.50; Solomon Kintd, $1; Miss M. E. Willyoung, $10; I. G. Perry, $1; Richard Smith, $1; Lena Schnoider, $1; Edith J. Gerry, $1; Grace Clark, $2; S. C. Beldon, $2; C. S. Brooks, $1; Thomas H. Hecken, $1; H. C. Chamfrau, $25; Bible Class, Long Branch, N. J., $16; Miss Emma Wiley, $5; Miss Jennie B. Fenn, $10; Two friends, $2; Sunday School, San Antonia, Texas, $6; E. M. Foster, $5; Della H. Rigby, $10; Mrs. Mary Holden, $10; Mary L. Bowler, $5; W. B. Johnson, $15; Carrie Mendez, $6; Minnie A. Goff, $10; Friend, San Jose, Cal., $25; E. S. Sacket, $8; Mary Scanlon, $2; Florence E. Moore, $2; Emma A. Mullikin, $100; John Reimers, $5; C. S. Asso., Madison, Wis., $4; T. W. Mitchell, $5; Miss Wilber, $3; Mr. and Mrs. S. A. Hammond, $10; C. S. Church, Syracuse, N. Y., $1,000.

September. — Arthur E. Stillwell, $50; Chas. A. Clark, $25; Chas. E. Matheus, $25; C. S. Church, Bloomington, Ill., $22.51; Mrs. H. O. White, $2; Mrs. Martha W. Arnold, $1; Alville B. Nickerson, $12.50; Phebe L. Haines, $5; Mrs. J. E. Robinson, $9; Melissa Garrett, $10; Mrs. Rena Branning, $5; Mrs. Sedemia T. Dunford, $30; A. Walcott, $5; M. F. Walcott, $5; J. E. Willis, $4; K. S. Corning, $5; Miss Celia Tynell, $5; Mrs. E. E. Everson, $12; Annie M. Otis, $500; Mrs. L. M. York, $5; Mary L. Bowler, $5; Everet H. Percy, $1; Lucie Vannatta, $1; J. B. B., $2; Unknown, Erie Co., Ohio, $10; C. S. Class, Saline, Mich., $9; Mrs. M. L. Babenstein, $5; Wilber F. Atwood, $10; Ada Surbaugh, $2; H. F. H. Haman, $5; Mrs. Sarah E. Hadshire, $1; F. F. Sewell, $5; H. McDonough, $10; Mrs. A. J. Dane, $10; Mrs. Louis Krite, $4; Mrs. B. H. Goodall's Class, $5; Students, Milwaukee Inst., $25; Students, Beloit, Wis., Inst., $62.50; Mrs. H. A. Calhoun, $100; Mrs. Anna Munson, $1; Mrs. Bradford, $1; N. M. Vaughn, $1; Mrs. S. J. Rice, $1; Edward Sanborn, $10; Julia Sanborn, $10; Mrs. Barbara M. Prince, $1; Mrs. C. F. Morrill, $15; Friend, $2; H. F. Sarman, $1; D. Ross, $2; Edward C. Class, $5; L. M. L., $3; Mr. and Mrs. Markham, $10; Adolph Peterson, $5; Miss Dora Mayo, $30; Gofried Bohr, $10; Harriet A. Peck, $10; Mrs. Mary Block, $5; M. A. J. McConnell, $5; Eliza A. Clark, $10; Lena M. Nash, $5; Nellie A. Green, $2; P. W. Rering, $5; Mrs. Cordelia V. Willey, $5; M. B. H., $10; Mr. and Mrs. C. C. Cady, $20; Friend, Seattle, Wash., $5; Friend, Helena, Ark., $2; Mrs. A. Moffit, $2; Mrs. R. L. Thompson, $1; Mrs. H. J. Whipple, $1; Friend, Lexington, Ky., $6.75; Anna Steeg, $2; Mrs. C. H. Thomas, $10; Miss E. Cotton, $5; Mrs. Bird, $10; Mrs. Augusta Fairbanks, $10; C. S. Sunday School, Boston, $15; E. E. Jackman, $1; Mrs. J. Walter, $4; Florence E. Moore, $2; F. W. Mitchell, $10; C. S. Church, Toledo, O., $3; Mrs. A. S. B., $2; Joseph C. Boyd, $1; Mrs. L. K. Gregory's Class, Battle Creek, $5; Mr. and Mrs. Baumgartner, $2; Antoinette P. Belden, $2; Mrs. C. S. Class, $10; Students of C. S. Inst., Topeka, Kan., $14; W. M. Burns, $1; C. S. Asso., Osborn, Mo., $4.50; Mary E. Davis, $2; Miss Annie E. Hinde, $1; Mrs. M. B. C. Newcomb, $10; Miss Nellie M. Spurr's B. Class, $5; C. S. Church, N. Y., $50.

October. — C. S. Students, Watertown, N. Y., $15; Children, $2; E. J. Coykendall, $2; Mr. and Mrs. E. W. Lankton, $5; Mrs. E. W. Murley, $5; Mrs. C. C. Warrell, $5; Mary L. Bowler, $5; Delia Mitchell, $7; Mrs. Suzanne S. Thomas, $10; Mrs. Ada Surbaugh, $2; James Tryon, $25; O. P., $100; Mr. and Mrs. W. F. Atwood, $5; Friend, Maine, $25; Mrs. McDaniel, $1; Jamestown, N. Y., Church, $21.07; Sale of Cards, Reading Room, $2.00; Mrs. Evelyn Manley, $15.50; Mrs. W., Dorchester, Mass.,

$50; Mrs. W. E. Hutchinson, $1; Friend, Waltham, $15; S. S. Class, West Randolph, $3; Friend, $1; Mrs. M. B. Sellers, $25; Mrs. C. S. Corning, $30; Mrs. I. P. Gragg, $25; C. S. S. School, Piqua, O., $7.25; H. A. Hanan, $5; S. A., $1; Mrs. Janet Coleman, $300; S. S. and A. M. P., $10; Unknown, $5; Lydia S. Seward, $25; Friend, $1; W. F. Atwood, $10; C. S. Church, Minneapolis, $105; Mrs. L. S. Cate, $10; Geo. F. Cate, $5; Mrs. Clara Wallace, $1; Mrs. P. J. Leonard, $25; Mr. and Mrs. J. E. Willis, $4; Friend, $2; Mrs. Louis S. Kite, $1; Olive Simpson, $1; Mr. and Mrs. M. A. Greenlaw, $2; Misses M. and E. Jennings, $2; C. S. Students, Amsterdam, N. Y., $47; Mrs. W. F. Foshay, $15; Hattie Ultman, $1; H. D. Janes, $2; Martha W. Arnold, $1; A. D., New York, $5; E. G., New York, $5; Loren Chowen, $1; Florence E. Moore, $2; J. O. Bartlett, $5; Students, Truro, N. S., $13; Mrs. W. Oakley, $15; Barbara Mann, $1; Harriet Wagner, $5; Mrs. Geo. E. Chase, $1; Charles and Calvin Robie, $1; Mrs. E. M. Foster, $10; Hulda Pitcher and others, Anamosa, Ia., $24.50; C. S. Church, Minneapolis, $1; S. C. Davis, $2.50; Theodore Mitchell, $10; G. A. and A. M. Ernst, $2; M. E. C., $10; Mrs. D. G. Mayo, $25; Mrs. A. Tena Burton and others, $4.50; W. G. Nixon, $220; Mrs. Sabra Adams, $15; Friends, $4.25; J. C. Ryan, $10; Mary A. Ryan, $10; Jefferson, Col., $25; C. S. Students, Minneapolis, $15; C. S. Church, Elmira, N. Y., $5; Farmer Village, N. Y., $1; Chas. H. Pictoct, $1; Unknown, $60; Young People's Fund, M. R. C., $92.25; Children's Fund, M. R. C., $347.63; Interest from S. Bank, $216.55. Amount reported from Christian Science Publishing Society, $38.44.

Cash in Bank (at date of last report)		$11,810.73
Amount for July,		1,813.31
,, ,, August,		1,787.25
,, ,, September,		1,394.76
,, ,, October,		2,196.34
Total Amount,		$19,002.39
To cash, paid tax on Church lot,	$197.82	
Postage,	17.00	214.82
Balance in Bank,		$18,787.57

ALFRED LANG,
Treasurer Church Building Fund.

In addition to above list, there are unpaid pledges amounting to $2,500.

DONORS TO YOUNG PEOPLE'S FUND.

July 9, 1891, *to October* 31, 1891.

Amount from last Report, $606.84; Lindsay T. Smith, Boston, $30; Dora W. Stephens, Dorchester, $5; Ruth Chapman, San Gabriel, Cal., $4.25; Friend, Waltham, Mass., $3; F. L. Kimball, Denver, Colo., $50; total, $699.09.

CHILDREN'S FUND.

Amount from last Report, $504.99; Helen Freeman, Durango, Colo., $12.50; Children's Class, Detroit, Mich., $27.50; Children's Class, Wilmington, Del., $5; Children's Class, Montreal, Canada, $2; Friend, Painesville, O., $0.75; Henry Fulton Chanfrau, Long Branch, N. J., $2.50; Reata Campbell, Long Branch, N. J., $1; Ethel Voorhies, Long Branch, N. J., $0.60; Edith W. Smith, Long Branch, N. J., $0.30; Children's Class, Des Moines, Iowa, $7.35; Philip and George McCain, Des Moines, Iowa, $1; C. H. & C. A. Robie, Manchester, N. H., $1; T. H. P., Manchester, N. H., $1; Master Frank Lowe, Peterboro, Ontario, $1; Clara S. Upton, Savanna, Ill., $1; Frances West, Des Moines, Iowa, $5; Louise Moore, Des Moines, Iowa, $1.30; N. A. K., Des Moines, Iowa, $3; Children's Class, Peoria,

Ill., $13.30; Christian Science Sunday School, Quincy, Ill., $10.50; John Nixon, Clay Centre, Kansas, $1; Boston Sunday School Workers, $181.46; Mrs. L. S. Stone's Class, Cleveland, O., $8.10; Elinor Williams, Toronto, Ontario, $10; Children's Class, Toledo, O., $31.64; Children's Class, Mansfield, O., $2; Children's Class, Blue Springs, Neb., $1; Children's Class, Mt. Pleasant, Mich., $6.50; Children's Class, Jamestown, N. Y., $8.33; total, $852.62; pledges not yet due, $241.00; total amount $1, 792.71.

Statement of all amounts sent to the Christian Science Publishing Society, to credit of the Church Building Fund.

Mrs. John H. Searls, $0.69; Mrs. R. A. Wilson, $0.75; Kate S. Wilson, $1.75; A. Feldman, $0.07; D. S. Foster, $0.75; I. H. Crysler, $0.75; Jennie Craven, $0.75; A. Koudop, $1; Mrs. G. F. Swihart, $1; "W. P.C.," $1.20; Friend, Chattanooga, $3.25; Mrs. Sue Mims, $0.95; Atlanta Asso., $4; W. Spaulding, $0.75; Shirley Roberts, $0.50; Jno. Yearnshaw, $0.40; Mrs. Fannie Spangler, $0.40; Hanna Shefan, $2.00; Mrs. E. Patterson, $1.00; Miss Jessie Sims, $1; John Sims, $1; Master J. S. Morrison, $2; Mrs. Dora Hossick, $5; Miss Ida R. Barnes, $0.50; Bertha A. M. Salchow, $2; Miss Grace E. Smith, $1; Mrs. Louise Scribner, $0.75; Friend, $0.75; Mrs. Sarah J. Taylor, $1; Katie Barnhill, $0.10; Friends, Patten, Me., $2; Mintie T. Orr, $0.50; Mrs. Fred Weir, $1; Mrs. M. W. Hewett, $1; Addie R. Mowry, $5; Mrs. D. M. Jacobs, $5; Mrs. E. W. Martin, $3; Mrs. A. L. Hadley, $2; Mrs. I. G. Baker, $1; Mrs. G. A. Baker, $1; Mrs. Wm. Fitzmeyer, $3; E. I. P., $1; Mrs. Sam Urfer, $1; Mrs. W. L. Uhlenhart, $1; Thos. Horn, $2; Mrs. N. I. Archibald, $0.10; Music, $3.40; Mrs. C. A. Brickett, $5; Students Mrs. J. F. King, Portland, Oregon, $6; Fannie L. Stern, $5; Mrs. Agnes Kenworthy, $2; W. Spaulding, $2.25; Friend, $0.47; Friends, Spokane, Wash., $4.50; C. S. Sunday School, Reading, Mass., $12; Mrs. L. S. Walker, $6.50; Kate Stephens, $1.56; L. F. Schaffenberg, $5; "Unknown," $1; total, $133.34; less amount paid for printing, stationery, postage, 10,000 circular letters, $94.90. Net amount given A. Lang, Treas., $38.44.

NOTE: In report in August JOURNAL is a credit of $15 to the Church of Christ (Scientist), Austin, Ill. It should read Church of Christ (Scientist) Austin, Texas.

The church has no need of any visible splendors; her power is independent of them, her purity is in some degree opposed to them. The simplicity of a pastoral sanctuary is lovelier than the majesty of an urban temple; and it may be more than questioned whether, to the people, such majesty has ever been the source of any increase of effective piety. . . . It is not the emotion of admiration we want, but the act of adoration: not the gift, but the giving. And see how much more charity the full understanding of this might admit, among classes of men of naturally opposite feelings; and how much more nobleness in the work. There is no need to offend by importunate, self-proclaiming splendor. Your gift may be given in an unpresuming way. . . . Let us not ask of what use our offering is to the church: it is at least better for *us* than if it had been retained for ourselves. It may be better for others also: there is, at any rate, a chance of this. Whatever we do, or whatever we offer, let it not interfere with the simplicity of the one, or abate, as if replacing, the zeal of the other. . . . God never forgets any work or labor of love; and whatever it may be of which the first and best proportions or powers have been presented to Him, he will multiply and increase sevenfold.—JOHN RUSKIN.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds."

VOL. IX. JANUARY, 1892. No. 10.

IS RELIGIOUS NATURE RELIGIOUS CHARACTER?

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ, (Scientist) Boston.

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. Acts xvii. 27.

THESE words of Paul disclose a condition of things everywhere apparent, though it may not be readily perceived. In all ages and in all climes, men have had an intense desire for God, a hungering for Truth; yet they have not been able to see what Truth is, nor have they been able to find their heavenly Father. Groping through innumerable faiths, religious rites and ceremonies; seeking Him under a thousand guises; they still find that all their attempts to discover Him result only in leading them farther from Him. What renders this sad condition all the more painful to behold, is the fact that they persistently look in the wrong direction. God is not a being far away; but is ever near to our thought and feeling, simply waiting to be disclosed. He is ready to be expressed to us in divine love and power that shall cause the world to be transformed, from a wilderness, to His kingdom on earth; where "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

There are two facts that meet us in the words of the text, of practical application to the age in which we live. The first, is the recognized fact that men possess a distinctly and profoundly religious nature; — this, not simply in one age and country, but in all ages and among all classes and condi-

tions of men. This fact includes John Chinaman, the rude Hottentot, the cannibal of the South Sea Islands, as well as the fair-haired Caucasian dwelling in what we term a Christian country. The second fact is, that this deep, religious nature, which all mankind possesses in common, cannot be taken as affording positive evidence of religious character.

What is meant by the "religious nature" of man? The term implies that man is a being at once capable of lofty sentiments; of responding to sublime conceptions of duty — which proves most uplifting and ennobling in performance; of self-sacrifice that, entered into, would place him upon a pinnacle before the world. He has a conscience able to distinguish clearly between right and wrong; one able to reward him with approving smiles for faithful performance of duty, or to punish with its goading lash and scorpion-sting for neglect of duty. He possesses a keen perception of right relations of things; a judgment that draws accurate comparisons; aspirations that, at times, so lift him above this lower world of the senses and passions, that we regard him as belonging to another clime than ours. To crown all, there come to him moments when he truly longs for the companionship of God. In these moments, all sensual sounds and sights become repulsive; and he would fain open every avenue of his nature to God — longing to rise to a height whence he can recognize himself as the child of, and in closest sympathy with, the Father.

A study of the "Ethnic Religions" reveals the fact that men do not differ so widely as is commonly supposed; that, in these universal characteristics and manifestations belonging to the human race, they are wondrously alike. A close study of comparative religions reveals the fact, that many of the heathen poets and philosophers have, at times, expressed the same moral precepts that grace the pages and prove the strength of Christian authors. Can we not, then, see the application of these words of Hamlet? "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

In our own age and country there is earnest and widespread discussion of any subject having particularly religious bearing. However deeply engrossed with other things men may be, they find themselves irresistibly drawn to religious themes. In all reformatory and other great movements of the age, sooner or later the religious aspect comes in for a hearing; the editors of our secular papers, monthly Magazines, and Quarterlies, writing able, scholarly leaders on these profound subjects. I myself have been surprised and often edified by the keen, practical things said in the leaders of many of our daily papers, particularly on Monday morning.

It does seem that this age has a special genius for religion. So much discussion of religious subjects, so many organizations upon a religious basis, such prodigious activity, would seem to brand this age *par-excellence;*—as the one age in all history that may be called spiritual. But, does this appearance of being so extremely alive to truth, this eager, earnest inquiry into all subjects of ethical and religious nature, afford substantial proof that the age really is a specially spiritual age? No. On the contrary, while the religious *nature* is universally recognized and dilated upon, it is evident that it has only served to blind men, everywhere, to the fact of being entirely destitute of true religious *character.* Pleased with and proud of the former, ready to be complimented upon its possession, they are far from ready to admit the sad lack of the latter. Instead, these "deeply religious natures," even now, deliberately turn from one having the courage to tell them of their want of religious character. They spurn the unwelcome disclosure that they are living in the commission of sin which blinds them to their actual need; that they, both consciously and unconsciously, are minding the things of the flesh — which can result only in death; that they are making a reality of the things of the senses, and *this* is why they are without hope and "without God in the world."

Where, then, is the true "religious character"? It simply is not yet attained; is not yet *demonstrated.* An age which fails to prove, in performance of commonest duties, its recognition of spiritual Life, is an age more taken with the glitter

of generalities and meretricious show, than with the holier and higher discipline of the indwelling Spirit, which alone forms religious character. Has more sentiment enabled any who indulge in it to bring out demonstrations that are a living attestation of divine power? Have scholarly writers and able critics, by virtue of combined scholarship and natural ability, been enabled even to heal all manner of diseases? No! Yet demonstration which goes to form religious character, is of infinitely higher, broader, deeper range than mere cure of what the senses call disease. It does and must go to the root of errors, and destroy the myriads of false impressions that shut out the light, and hold the world in bondage to a false, material conception of God, Man and the Universe.

The world is asleep to the deplorable fact of its dense ignorance and utter blindness; and it never will properly awake to its need of true discrimination between religious nature and religious character, until it perceives that its gods are of the material senses. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Those born of the Spirit readily perceive the meaning of this statement; but, to make it clear to those still undisturbed in the belief of matter, we will continue.

The ability to say brilliant, even seemingly practical things about religion, affords no evidence whatever that the speaker has reduced his own utterances to practice. Finely rounded rhetorical statements may be exceedingly fascinating to men of the senses; yet, how inconceivably beneath the influence of a character "hid with Christ in God"! Often some clever master of phrases has produced page upon page glowing with elegantly expressed sentiments—only to turn, an hour later, to thoughts and deeds in direct violation of the lofty sentiments to which he himself had so feelingly given utterance.

Few names in history, for example, stir our pulses more than that of Robert Burns; and few productions so deeply move our religious nature as does his immortal epic, The Cotter's Saturday Night. Have loftier sentiments, purer

strains of devotion, more uplifting thoughts, holier exaltation of the hallowed influences of an ideal home, been uttered by any other writer? I, for one, have often wondered that some orthodox society has not thought to issue this in tract form for general distribution. Had we never known aught of the character of Burns beyond what we might infer from this matchless poem, we would be ready to maintain that he himself must have been the noblest, loftiest and purest of men; but, the same pen that wrote the epic, wrote also that scurrilous, almost blasphemous "Holy-Fair and the Ordination" — together with other abominations fully in keeping with records of his life that have been handed down to us. The same may be said of many noted authors and orators.

If these examples are not sufficient to instruct, suppose we turn to the days of Jesus. Did not Judas, after long and close companionship with the Master, sit with him at the Last Supper and listen to the inspired words which the other disciples heard? Yet, from that holy hour he went forth to the darkest plot that has appeared upon the pages of human history. The example of Herod, also, is one in point. He honored John the baptist by receiving him at his home amid his courtiers, hearing him gladly, "quivering in deepest awe at the stern denunciations that John uttered against vice"; but, this fact did not prevent the same Herod from beheading this holy man, at the combined request of a dancing girl and her adulterous mother. History is replete with the same dark, repulsive manifestation of the dual ability to think, or express in word or deed, thoughts creditable to an archangel, and to descend to the commission of deeds having the odor of the bottomless pit.

Let us hear the conclusive testimony of SCIENCE AND HEALTH upon this point. "To love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, or understood through the physical senses. Excite the organ of veneration, religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Chris-

tianity, nor are they spiritual phenomena; for both arise from mortal belief."

We thus see the difference between a nature at times capable of glowing, admirable sentiments, and that holy, lofty character to be daily, hourly manifested in the virtues of patience, goodness, purity, meekness and temperance, that are the "fruits of the Spirit." We have found that character denotes what a man steadily is, in the daily, hourly manifestations of life; that it is the real man himself, and not the merely emotional or outside appearance.

I cannot close until I have impressed upon all, the vital importance of paying earnest heed to the distinctions herein made. The author of SCIENCE AND HEALTH pointedly says that "the vice of this age is preaching without practice;" and this is painfully apparent even among Christian Scientists. I would not be understood to intimate that we are derelict above all others, for I know that we do not transgress in this direction more than do churches that accept the reality of matter. Yet, even we need to have our minds stirred up by way of remembrance; lest we lose sight of the strong contrast between profession and practice, between nature and character, between sentiment and understanding. Shall we ever learn that calling ourselves Christian Scientists, and boasting of the great superiority of the Principal of the teaching that is ours, will never make us Christian Scientists in reality?

From experience in the older communions, even, we have discovered the wide gulf between mere profession and actual practice; and we should be observant of the fact that the world will judge us, as it should judge us, by the degree of purity manifested in all the relations of life. If others discover that our faith is one that can be and is reduced to daily, hourly practice, then they will be led first, to admire the precepts of Christian Science; and afterwards, to see both the need and desirability of adopting them for their own. If we would not have Christian Science become a word of reproach, as so many of the world's systems have become, we must individually lift our standard higher; —not so much by abstract statement of

the letter, that killeth, as by the true manifestation of the Spirit that gives life. This can be seen and known by the world, only as it is manifested in the lives of those who call themselves by the holy, blessed name of Christian Scientist.

"The cause of *all* suffering is the loss of the knowledge of God," and of our relation to Him and His universe.

To know God is to know the true ego, the real self; and to know the spiritual or real self is to know all that we need to know, and be able to consciously drink at the fountain of all knowledge and wisdom.

We need not store up knowledge, for all knowledge is already stored up and simply waits for us to use it.

"If any man lack wisdom let him ask of God."

"One that is perfect in knowledge is with thee."

"The Lord is a God of knowledge."

"Seek ye first his righteousness and kingdom and all these things shall be *super*added to you."

Seek ye first the knowledge of the kingdom of God, and the rightness of thought which that knowledge gives.

It is also said "ye shall *know* the Truth, and the Truth shall make you free." The *knowledge* of the Truth shall make you free.

Every man does the best that he *knows*.

Knowledge is a compelling power; belief is chance.

Knowledge is a full-rigged and full-manned ship in a calm sea with the sun, or north star in full view; belief, a rudderless, compassless, masterless boat on a troubled sea in a starless night, driven hither and thither by every wind, or storm of opinion or excitement.

Knowledge is calm, steadfast, dignified; belief is anxious, changing, and ever waiting, "cap in hand" for some one to lead the way.

It is the law of thought to externalize itself — first upon the thinker and his environments, and then upon mankind. It is said; "Whatsoever you decree shall be established unto you." "Whatsoever ye sow that shall ye also reap." Hence this absolute rule for the growth and guidance of all who would know the Truth and do the Truth: — "Think, speak only that which you desire to have made manifest."

RELIGIOUS ERAS.

S. J. HANNA.

Brethren, hearken unto me: Simeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from the beginning of the world. Acts xv. 13-18. Rev. Ver.

THIS Scripture is a part of the Biblical language upon which the second-Adventists, and those who believe in the second personal coming of the Saviour, rely. They also similarly construe passages such as these: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." *Acts* 1: 10, 11. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." *Heb.* 9: 28.

They also believe that when this is accomplished, a period of unexampled tribulation will occur, basing the claim upon such passages as this: "for then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." *Matt.* 24: 21. The following is also considered by them: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." *Matt.* 24: 14.

In support of their claim that the time is drawing nigh for the second coming, they do a good deal of ingenious figuring and speculating. Among other things, I find that they divide Biblical history into certain periods or eras. They maintain that, following the Septuagint chronology, the following dates stand at the commencement of eras. In the time

of the birth of Enos we read, "Then men began to call on the name of the Lord." This was in the year of the world 435. From this date to the preaching of Noah to the antediluvian world was 1900 years; from the preaching of Noah to the giving of the law on Mt. Sinai, 1700 years; from the giving of the law to the crucifixion of Jesus, 1834 years; from the crucifixion to the present time, 1866 years.

From this statement it appears, says one of their writers, that throughout the period of human history a radical and far-reaching change in church devlopement has taken place in periods of 1700 to 1900 years. If we may infer anything from the periodicity mentioned, it is time for another great religious revolution — not a revival or Reformation — but a new cycle of religious thought and action; one of those periods of church development that mark a new era.

Lieut. Totten, military instructor to the Yale Scientific School, holds that the prophetic Scriptures indicate that the Christian dispensation will end before the close of the present century. He thinks we are near an era of "infernalness," such as the world never saw. The HARTFORD COURANT, commenting on Mr. Totten's views says: "The belief that the present epoch or dispensation is swiftly drawing to a close — that we are even now on the threshold of some strange and momentous crisis in human affairs — is by no means confined to the followers of Edward Irving and Wm. Miller. It is widely diffused among students of the Hebrew and Christian prophetic books in both hemispheres, and not infrequently finds guarded utterance in the pulpits of the sober-minded and unsensational religious bodies."

Another writer says: "The incoming tide of crime is truly alarming. The flood-gates of wickedness seem to be wide open to accommodate the Devil's Niagara of iniquity." Another states: "The coming dispensation is one of judgment. The church does not yet apprehend this, but repeats the old formula of Divine love and mercy. The times of ignorance God winked at, but now once again commands all men everywhere to repent." Another claims: "It should not be supposed that Bible students are alone in seeing the

coming of fearful social convulsions. Those who reject the Scripture see indications of the coming indignation, and prophesy of wars, earthquakes, the submergence of our eastern sea-coast, with the destruction of cities, and a general upheaval of society, in both the old and the new. Strangely enough, the time they fix upon for these physical and social convulsions coincides with that of the Scripture prophecy as interpreted by the writers we quote."

Again, another writes: "The Millennial Era will not be a repetition of the apostolic age. It will and must embody new characteristics, as widely separated from the condition of the infant church planted by the apostles, as the coming of the Son of Man in the clouds with power and glory, differs from his appearance to the shepherds as the babe of Bethlehem. We have had the flower; we look for the fruit. Or, if a new blossoming is in the Divine order, it is a blossoming which makes a flower garden of the desert, or the genial breath of a spring-time that awakens all nature throughout an entire hemisphere, and touches the souls of millions emancipated from the drudgery of sin; — a time in which whole nations shall be born in a day. Is such an era imminent? Are there any indications that foreshadow it? What means the widespread expectation of some coming glory; the rising to higher planes of thought of the millions; the breaking down of the barriers which for ages have held the nations enslaved and have separated them from others?"

I have quoted thus at length from these various writers, for a twofold purpose; first, to show the general trend of thought: and second, that we, as Christian Scientists, may draw a lesson therefrom. They indicate a general looking for something higher and more satisfying, in a religious way, than at present exists; an agitation of religious thought much beyond the ordinary; a general re-awakening along religious lines; a hungry-heartedness which augurs well for the future of a pure and genuine religion. They show that there is something more needed than at present is generally experienced. What shall that "something" be? It is evident that it must be a religion which shall be able to make

itself known and felt in every avenue, walk and department of life; that it must be a religion "of the people, for the people, and by the people." Those immortal words of Lincoln most aptly express just such a religion as human hearts are now hungering for. Let us see if we can conjure up such an one.

Suppose we had a religion that we were glad to talk about whenever and wherever we met; that should become to us an all-absorbing theme; that should so interest us that, when we met together for purposes of religious worship, we should be so full of brotherly love and good-fellowship, so full of the fraternal feeling growing out of our religious thought and association, that we should feel loth to separate at the conclusion of the services, and repair to our homes. Suppose that, as the result of our religion, we should live for each other in a larger sense than we ever before dreamed of; that all social follies and frivolities should become so distasteful that, as a mere matter of choice, we should no longer care to participate in them.

Suppose that this religion should enlarge our mental scope and elevate our taste to one for a higher and better class of literature; that it should bring us a single book which, with the Bible, should become so useful and helpful to us in our every day life, that we should never tire of reading. Suppose that, as the result of reading this book and the Scriptures in the new light which it should give us, our natures should become so transformed that we should lose all taste for gossip, all love for idleness, all desire for unnecessary display; should lose so much of self, that the keen desire to live only for money-getting should pass away, until we could and would honestly say with Agassiz: "I have no time to make money."

Suppose the reading of the little book to which I have referred, should open our eyes to the fact that in all our past life we had been living almost wholly for self; that, so selfish had we been, we had brought misery not only upon ourselves but upon those coming in contact with us in our daily lives. Suppose it should open our eyes to the fact that we had been all our lives envying our neighbor; coveting his

possessions, and wishing we could have as many good things, and enjoy life as well as he. Suppose that it should open our eyes to the fact that we had been all our lives slaves to foolish and hurtful passions and appetites; that in all our past lives we had been the victims of foolish fear,— fear of this thing and fear of that, fear of sickness and death, fear of lightning and tempest, fear for our own safety and that of our friends and especially of our children. Suppose, as the result of understanding this little book, we should awaken to the fact that our whole previous life had been one prolonged nightmare of foolish and unnecessary fear; that all the agony we had suffered in consequence, was the result of our ignorance of what true life and true religion are.

Suppose the little book should cause us to realize that much, indeed nearly all of the misery and unhappiness we had suffered was the result of our own depraved will; that a part, and very considerable part of this depraved will was the result of a foolish human pride,— a pride as profitless as silly. Suppose it should open our eyes to the fact that almost all the time, often quite unconsciously to ourselves, as the result of this depraved will we had been in the habit of practicing deceit; not only upon others, in ways that seemed harmless to them, as well as in ways we knew might or would injure, but, in our blindness, upon ourselves, — flattering ourselves that we were having great success therein. Suppose that the little book startled us with the discovery that we had actually been the victims of the most intense hatred,— hatred of our neighbor, hatred of ourselves,— our own worst enemies; that it opened our eyes to the fact that we had been so full of revenge, that we had almost let the thought of murder get possession of us,— that we actually would have felt relieved for the moment if some dire calamity had befallen the object of our hatred.

Suppose we should have this experience; and then, suppose the little book should, after having laid bare our faults and shortcomings, so work upon us that these things would become so hideous and distasteful that we should of our own preference set about overcoming them; and further, that the

more we strove in that direction the happier we should be, because our striving now actually brought about results plainly perceptible to ourselves and to our friends,—so that even those who did not believe in our religion, could but notice and comment upon our improved appearance and changed character. Suppose that the understanding of this little book so opened our eyes to the truth, beauty and grandeur of the Bible, that, whereas it was before an obscure and almost meaningless fable, it now became a great light fresh from the hand of God, illuminating our heretofore dull and weary pathway; that in consequence, we breathed a new atmosphere, saw with new eyes, heard with new ears, walked with new limbs, talked with a new tongue, thought new thoughts with a mind that had taken on a new vesture.

Suppose that, as the result of our understanding the little book, we were brought into consciousness of a relationship with God, of which we had never before been able to conceive; that we realized a nearness to and a companionship with Him, that seemed utterly beyond our grasp in the old conditions; until we could, from our own experience, declare Him to be, in truth and in fact, Omniscience, Omnipotence, and Omnipresence,—an ever-present, practical help in time of actual need. And in addition to all this suppose that we should, as the result of reading and understanding the little book, prove able not only to heal ourselves of sickness, and afterward keep ourselves free from attacks of sickness, but could heal our friends, and aid them in keeping themselves free from disease. Suppose, as the result of this kind of a religion, we were able to destroy in people the appetite for intoxicating drink, for tobacco, for gambling, for debauchery of every kind,—in short, for all kinds of foolish and hurtful expenditure of time and money.

Suppose that these things could be accomplished presently; and that, beyond all this, we could see such mighty possibilities for the uplifting and regeneration of the human race right here on this plane of existence, as poverty of language renders impossible of expression, and finite sense, impossible of conception. Suppose this, I say, (and there are many

other suppositions in which we might properly indulge, but time forbids) and would not all unite in claiming this to be a true religion, the religion that the world needs; a religion indeed "of the people, for the people, and by the people"; a fulfilling of prophecy, and, in fact, the religion of Jesus Christ?

Now suppose I have, so far as my vocabulary enables me, outlined the religion known by the name of Christian Science; is there a sane person who would object to any part of that religion? I leave it to every Christian Scientist who has followed me, to say whether the picture thus drawn is an exaggerated one. It of course is in part anticipative; but much of it has already been realized in our experience, and that realization makes plain to us its future unfoldments. It, indeed, makes the results pointed out a necessary consequence of that which we have already seen and felt. If, then, there be a people who today are actually establishing such a religion in the world, who today are able to demonstrate it even in part, does it not seem that these must be the people to whom Simeon referred — the people who have been taken out for "his name"? And to this do not the words of the prophets "agree," as it is written: "After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, . . . who maketh these things known from the beginning of the world"?

O, that the people so anxiously and sincerely looking for the second coming of Christ, for a more satisfying religion, could be induced to read the "little book" in connection with the Scriptures! If they could, we feel sure that the problem would be solved for them as satisfactorily as it has been for us. It is our grand privelege and blessed work to spread this precious New Gospel; to see that this helpful and regenerative little book, SCIENCE AND HEALTH, shall get into the hands of all whose hearts are hungering and thirsting after righteousness. Day and night, night and day, let it be ours to aid in spreading the glad tidings of great joy.

REMINISCENCES.

LAURA C. NOURSE.

"How did you happen to become a Christian Scientist?" This question has been so often propounded to me, and I myself have been so helped and strengthened by the experiences of others, that I am led to give, through the columns of our JOURNAL, something of my own experience in coming into this beautiful Truth; trusting that it may be, to some in need, "the word in season."

Educated (religiously) in the Methodist church, of which my mother was for many years a member, I early endeavored to find there the spiritual rest and peace for which I longed. During one of the revivals of religion, so frequent in this church, I became deeply interested, and with many others sought the "pearl of great price." Night after night found me upon the anxious seat, honestly and earnestly resolved to lead a Christian life; and, fulfilling to the best of my understanding the conditions, seeking an assurance of my acceptance with God; but I found it not. One after another, those who had started with me in a first endeavor to be followers of Christ, professed to have come into the joyful assurance of salvation, and were rejoicing in their new-found hope; but I was still in despair. Many who had known and loved my mother, and who had a deep interest in my own spiritual welfare, tried vainly to help me into the light; but there was no light there. At last, in deep distress of mind I appealed to the pastor of the church for help, sure that help would come. Long and faithfully he labored with and for me; and led me, if possible, into greater depths of suffering.

At last, as a final resort, I was urged to take a decisive step; to go forward in baptism, and unite myself with the church. My earnest query, "would this be right until I was sure that God had answered my prayers for pardon," met reply that this step would bring to me the light and blessing; and reluctantly I offered myself as a candidate for

baptism and church membership. During the six months of probation, usual in this church, I left the town; and, gradually drifting away from an irksome bondage which brought no rest, never united with the church in full membership.

One episode of this experience comes to me so vividly that I must relate it. During the period of my earnest seeking, one of the good brethren of the church was passing among the young people, earnestly enquiring after their spiritual well-being. His question, "Well sister, (or brother) have you got religion," called forth from one after another a joyful affirmative; but my own doleful answer was, "*I don't know.*" This so disturbed his peace of mind that he dubiously shook his head, and made the equally dismal response: "*Something wrong here!*" Thus ended my attempt to become a methodist-christian. It was a sad and signal failure.

Years after this, in my vain quest for health (for I had been almost from childhood an invalid) I was led, through my father's acceptance of the seventh-day sabbath, to the sanitarium conducted by the Seventh-Day Adventists, located in Battle Creek, Mich. During my fourteen months' stay among this dear people I watched them narrowly. I found them honest, earnest, conscientious exponents, in their daily lives, of the faith they professed. I found here, also, a high standard of moral purity; and a spirit of love and charity that I had failed to find in the so-called orthodox churches. They professed and possessed the Christ-spirit as I had never seen it before; yet I was far from ready to make the sacrifices this faith called for. But I had made some progress; for I disturbed the sweet confidence of one of my attendants, who was trying to bring to me the comforting assurance that God had sent this suffering upon me to make me better, by the impetuous rejoinder: "I don't believe it! He never did it! I have a better opinion of God than that. I have brought it upon myself." Shocked beyond expression she left me to my fate. Months after, I left the Institution.

After many fierce and bitter conflicts with pride and self-will, I was induced to investigate and finally to accept the

faith of this people. Their doctrines were at least consistent, and they *lived* their religion. I found in this new faith much of rest and peace, but my heart rebelled. "Is it such a fast that I have chosen?" God had made all things beautiful. Why should I deny myself that which a kind and loving Father had so bountifully given; why make myself repulsive to myself, and to those who loved me? Was this the acceptable service? Again I was gradually, but surely, drifting away from my moorings, out into the great deep of unrest, without chart or compass.

Physically I was a wreck. I "had suffered many things of many physicians;" and, like the woman in Scripture, "was nothing bettered but rather grew worse." Why did not God hear the prayers that were offered for my recovery? Why, oh why! if God blessed the means, must I so suffer? Life was a burden, for it held in it no promise of recovery from this intensity of pain; while death, — many times so earnestly longed for, — what would *it* bring to me? Wearily I lived on, literally without God and without hope in the world, for I had no just sense of the All-Good. One after another all material modes and methods had utterly failed me. I had exhausted everything in the line of medicine and surgery, touching my case, then known to any of the schools, from allopathy down.

At this juncture, a dear friend who had been greatly benefitted by Christian Science treatment besought me to give it a trial; and, urged on by my physician and a message from my afterwards healer and teacher, I at last gave a reluctant consent, and presented myself to a Scientist, with these ungracious words: "Here I am! I am just as willing to be healed as I can be, but I don't believe you will do it! Not that I do not believe you help others, because I know you do; but nothing helps me." Her answer was a quiet smile, which I have since understood, with a few words of reassurance; and shortly thereafter she began work.

At the expiration of the first three or four weeks I found myself (to mortal sense) worse than ever. Then a loving message from my healer, the entreaties of my friends, and

the manly words of my physician, held me to the treatment in the face of utter discouragement on my own part. Two months' treatment brought me just enough of relief to convince me that the Truth was there.

At the expiration of these two months I entered class, and then began the conflict. I believed in the Christ-healing, for the Christ-life was so plainly written that "he who runs may read"; and I had always wondered why healing the sick was not a feature in our own religious faith. I could accept that; but the rest — *the theology of Christian Science, the non-existence of matter,* the allness of Good and the unreality of evil, the statement that body was sensationless when my own body was full of pain from the crown of my head to the soles of my feet — was too much!

During the first lecture of the course, I made a remark so material that it drew down upon my devoted head a rebuke so cutting to my pride of opinion and self-will, (the whole being opposed to my, then, views, and utterly repugnant to my mortal sense) that I left the class-room with the emphatic declaration that I would never enter it again; that it was the "biggest piece of absurdity I had ever listened to; I could not believe it, and I would not try." Again my mortal sense was made to writhe by the assertion that I was "obstinate, simply for the sake of being obstinate;" and during my long ride home I added my tears to the torrents falling outside. Before reaching my destination I had condescendingly resolved to make a martyr of myself and finish the class, for the sake of my friend; but wisely determined (the only sensible conclusion I reached that day) to keep my mouth closed during the remainder of its sessions. At the end of the class-term I had gained some light, but many points were still hopelessly dark to me.

Two chapters in SCIENCE AND HEALTH — Genesis and the Apocalypse — I did not dare, for months, to read; so bitterly did I antagonize their spiritual interpretation. At last I arrived at a point where I could say, from my heart, that I accepted the whole because a part had been proven; that, resting quietly there, I would await the time when I

should be able to understand what now seemed to me so incomprehensible. It was, however, a full year before I was ready to admit that I believed the theology of Christian Science to be of God. Then I awakened to the fact that the theology of Christian Science, was all there was of Christian Science, and that I had come into truth by the inverse process.

My first case was one of almost instantaneous healing. Shaking with fear, I had tremulously yielded to the entreaties of a friend for help; and when she came to me next day, telling me of the wonderful demonstration, I was awestruck at the majesty and power of the Truth that had been given into my feeble hands. From this time on I seemed compelled to treat patients, and with good success; although my own physical claims had but partially yielded, I many times going to others when myself under some claim so severe as to render it seemingly impossible to endure. Invariably, under such circumstances, the patient was relieved; and I returned physically better, and with renewed courage for the conflict with my own fears. Step by step, I fought my way out of darkness into light; and many of the dear, faithful ones who stayed up my hands during this long conflict, will remember the fierceness of the fight. To a friend who, because I had accepted this Science, expressed the conviction that I had "gone straight to the devil," I returned answer: "If that which has brought God so much nearer, made Christ so much dearer, and given me comparative freedom from these years of terrible suffering, is of the devil, — then I can only say, blessed be the devil!" This expressed my honest thought.

After nearly three years of demonstration, it was my rare privilege to sit at the feet of the woman who is speaking to this age as never woman spake before: Mary Baker G. Eddy. Never shall I forget the almost infinite rest and peace that came to me as she cleared from my mental vision the mists of error which had so clouded my perception of Spiritual Truth; nor the Horeb heights to which she led the class, where we seemed almost to stand with her on the

very mount of transfiguration, and gaze into the promised land;" nor yet how gently she led us back to earth again to work our own way, through demonstration, to the heights where we beheld her. It was, to me, holy ground; and none might dare to enter there, except with consecrated purpose and honest heart. Subdued, softened, chastened by her sweet and gentle spirit of "Love made manifest," I returned to my work. The BIBLE and SCIENCE AND HEALTH are the chart and compass of my life. I need none other.

The conflict is not ended; for the errors that held me in bondage in the beginning — pride, self-will, intensity of belief in the reality of the pains and pleasures of sense — are not yet wholly dead within me. But over and above the din of conflict and the smoke of battle, is the abiding consciousness of rest and peace; for Pilate's question has been answered to my heart. "*This is Truth*" has been written in characters of living Light on the Banner of Christian Science, — the Christ-life in practical demonstration.

"BLESSED are they that come up through great tribulations;" that is, if they *come up*, and do not bend or sink down under them. All the promises are to those who overcome — who overcome evil with Good. Right where you are, lift up the Good patiently, persistently, silently; until the unwilling foes of your own households look up, and are healed of their error. Ask God for wisdom, and then let Him give it you in His own way. We are so apt to think we have asked God, and are trusting Him to do for us in His wise way; when, after all, we are looking about to find the best way for God to keep His promise, — feeling sure that it would be impossible for Him to keep it in any other way than the one *we* have marked out for Him.

So long as we look toward the Light, and walk toward the Light, if we stumble and fall yet rise immediately with face still toward the Light, "a way of escape" is always provided for us.

DUTY never calls in different directions at the same time. Give yourself in every thought to the Truth; and *it* will place you where its work is most needed, when you are best prepared to do it.

"THE TRAVAIL OF MY SOUL."

J. S. EASTAMAN, C. S. D.

The following is first of a series of articles to appear in the JOURNAL from month to month, illustrating the constant care of God, Divine Mind. The last of the series will contain much of my experience in Christian Science during the past seven years.

"FOR I reckon that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."—ROM. viii. 18–22.

In the belief of days gone by, I used to understand the meaning of "travail of soul" to be the same as almost everybody outside of Christian Science considers it today; *i.e.*, the conviction of sin that leads to the reformation from a belief of sinfulness to a belief of piety — in other words, that leads to a change from bad ways and worldliness to the orthodoxy of some religion.

I imagine that St. Paul, in looking back, saw in many incidents of his life the travail of soul that led him to Christ. So also I may say of other men; for, in the limitation of the belief of human life, "three-score-years-and-ten," ample time is given for repeated birth-throes — each bringing one nearer and nearer the knowledge that God and His creation are spiritual; hence perfect, holy, pure and eternal.

In second Corinthians, fourth chapter, eighth to the thirteenth verses, St. Paul shows that being troubled, perplexed, persecuted, cast down, proved to him each time a propulsion toward the new birth. I refer to Paul's experience because in his life I can trace many incidents similar to those in my own. Some of these, actual occurrences, may prove interesting and helpful to readers of the JOURNAL. I do not propose to give the history of my life, however, for to do that would not be in accord with Christian Science; but, will simply narrate certain of these incidents, each one of

which has proved an onward throe essential to the final birth; since each, by the power of Love which is God, has helped not only to prolong my existence but to send me a few steps Godward. Some of these incidents, while plainly indicating the utter impossibility of escaping death through means of human precaution — however wise and prudent — portray the readiness with which God, our eternal Protector has, in ways wholly unforeseen, rescued me for and helped me toward my new birth.

When I was less than seven years of age, I was, with other boys, learning to swim by holding to a line passed from a ship and fastened to the wharf; when about midway I lost my hold, and went down at more than three fathoms depth. My brother John, happening to pass by on the wharf just in time to see me lose my hold and go down, jumped into the water, rescued, took me to land, and gave me a good thrashing — which cured me of trying to learn to swim. Up to today, I never have learned to swim, though spending many years on the ocean amid all the dangers of a seaman's life.

From early boyhood, say nine years of age, I began to earn my living on board ship; beginning as cabin-boy, and working up in the marine merchant-service, through all the grades of ordinary and able seaman, boatswain, second and first mates, supercargo and captain. The last position I held for over twenty-one years.

When about thirteen, I was cabin-boy on board an English brig, commanded by a cruel captain who used to give me a whipping, and sometimes two, every day, for little or nothing. At sea in a terrible gale of wind one day, the ship pitching and tossing to and fro, a dish fell from the top shelf in the pantry onto a butter-jar which broke all in pieces. Being warm weather, the butter was soft and scattered on the floor. I was in the pantry trying to save all I could of it when the captain came down stairs, grabbed me by the neck as one would a cat, took me on deck, lashed me round a small water cask — hands to feet — and, with a piece of half-inch rope, whipped me so savagely that I fainted many times. I would have died right there, but that my cries brought the mate on deck; who, seeing pieces of flesh torn out of my back at every lash, took his knife, cut the line that fastened me round the cask, and tossed me from the poop to the sailors on the main deck. The latter took me into their forecastle in a dead faint, and for many days after I was as one

dead; the sailors and mate caring for me, and watching for the hour I should stop breathing. But God is Life, and He had a work for me to do; for which work I was spared.

Many important experiences came to me in the next three years, of which the following is one well worth recording; since it was one of my narrowest "escapes."

When fourteen or fifteen, I shipped as ordinary seaman on board a Spanish bark bound for the coast of Africa. In time, the ship anchored outside the mouth of the Congo River; and the super-cargo, with the full crew, took the boat with provisions, money and other articles of trade, and went up the river. On the third day after leaving the ship we were entertained by one of the numerous kings; the super-cargo dining in the circle with the king and his officers, and the boat's crew dining at the same time just outside the royal circle. We of the crew supplied ourselves with food in the same manner as did the king and his party, *viz:* by dipping our fingers into a large, wooden dish full of very savory meats of various kinds. We had been eating for some little time, and enjoying the taste very much, when I suddenly dipped out a black monkey's paw. The look of such a horrid thing from the dish made me beside myself; and, without thinking what I was doing, I flung the paw at the king, striking him in the forehead. The paw had hardly touched his face when I was thrown flat upon the ground, and four great, big darkies stood one on each of my hands and feet, their eyes shining at me with the prospect of eating so young and fresh a boy as I for *their* next meal. I had committed so great a crime that nothing short of death could pay the penalty. Of course the whole camp was instantly in an uproar, and it looked as though not only myself but the entire boat's crew would be likely to suffer because of my act. Our super-cargo saw the danger, and began at once to plead my cause with the king, while scolding me vehemently at the same time, to indicate to the king and his party that he was not favoring my misdemeanor. He offered the king, as my ransom, several brass buttons and a military hat, pleading my youth, lack of knowledge etc.; but that would not do. The king was hard as flint. Finally, in addition, he offered him several dozens of bright brass buttons, two epaulettes, a red soldier's coat and sword, which the king gladly took and set me at liberty. As soon as I was free I put for the boat, about a hundred yards off, got in it and cried, laughed and prayed, thanking God for such a

miraculous escape. In fact I was, for the second time perhaps, getting a glimpse of the love and protection of God.

I remember distinctly that when we returned to the ship I made a promise to love God, and be better; and from that time I took to reading the Bible — which has indeed been my schoolmaster. That escape so firmly fixed upon my mind the impression of God's protecting care, that from then until today I have not known what fear is. In all the many trials and dangers that have since surrounded me, I have been as collected in mind as if I were in the most secure place. Surely that led me to the new birth in the *double* sense; for, though before I could not have been called a bad boy, I afterward performed many acts of good quite foreign, as a rule, to boys and young men.

On our return to Cuba, where we were paid off, we found the belief of cholera prevalent. The inhabitants were dying by hundreds, and there were many houses with only the deserted dead in them. The living were so frightened that none could be found willing to bury them. After gaining permission from the authorities, I with seven of my shipmates took a wagon, and went about gathering up the dead as they were left; wrapped them in sheets, carted them to the graveyard, and buried them. All the houses were thrown open to us to take money, wines, or anything we might wish; but we took nothing except what was given us — not in payment — but for the love of good. Here, too, I found the hand of God miraculously laid upon me; for, though the pestilence raged so fiercely, and we were in its very midst, not one of us had the slightest touch of it. Surely I was reconciled to God, and His love and mercies were being continually multiplied upon me. The thought of good was with me; for, while going from house to house on our mission of mercy, we had many opportunities to show acts of love and kindness to multitudes of sufferers before they died. Had I *then* had the blessed understanding of God and His divine Law, as we have it in Christian Science, what an amount of good I might have done! — but, God was leading me, step by step, to the blessed day of peace and demonstration.

We are but babes, all of us, in this way *to* the Way of Holiness. We are just waking to the eternal fact that all is ours because God has given His Son, man, "all power in heaven and in earth." We are just learning how to enter into and use our inheritance.

WHEN our little Myrtle began to learn from her "A. B. C." book the brief sayings along with each letter, once or twice reading to her enabled her to remember the letters perfectly. This suggested the thought that if the sentiments were only in line with Christian Science, they would do much good. About this time her uncle became interested in what she was doing, and arranged some rather more Scientific thoughts to accompany the letters. By having these read to her three or four times, Myrtle learned them so she could repeat the entire poem correctly. I enclose, thinking other little ones will enjoy learning. Please use for what it is worth.—F. M., for Myrtle.

CHRISTIAN SCIENCE ALPHABETICAL POEM.

A is the first, hence stands for All.
B stands for Blessings which on us fall
When C of Christ us does remind,
And D of His Day whose light we find.

E found in words like Earnestness.
F in Faith and Faithfulness.
From A to G you count just seven:
G stands for God; H, Harmony and Heaven.

I signifies the Infinite Mind;
J dear Jesus, ever loving and kind;
K such Kindness as he did show;
L such Love as round him did glow.

M stands for Mary, our dear Saviour's mother,
And also for her who did Science discover;
N for our Neighbor, whom we should love;
O for Obedience to the voice from above.

This last leads to P-atience, God's law to fulfil;
So Q points to Quietness, doing all with good will.
R stands for Rest, for which "weary ones sigh";
S for that Sabbath which *shall satisfy*.

T stands for Treasure, this Treasure the Truth;
And U for Uprightness,—e'en from our youth:
Then V in Virtue, victorious for right;
And W in Wisdom which gives perfect might.

X is the Cross which Christian Science brings,
To precede the Crown, gift of the King of kings;
Y that Youth of which the Prophet sings;
Z-ion, "spiritual strength," whence inspiration springs.

J. G. MANN.

THE SAVIOUR.

MARY S. WHIPPLE.

HAVE you ever pictured to yourself this earth as it would now appear had Jesus been accepted as its rightful king; as it would appear had Jerusalem known the things belonging "unto her peace;" had our Saviour's triumphal entry within her gates been the prelude to his coronation in the hearts of men? If all this had been, instead of the fulfilment of those words so fraught with human woe for over eighteen hundred centuries! "He came unto his own, and his own received him not."

Reverse the situation as it appears to sense; eliminate the scourge, the crown of thorns, and Calvary; crown and enthrone the Messiah; and finite thought fails to grasp the blessedness and glory of earth redeemed as our Master could and would have redeemed it, by the power of His Word, from its bondage of sinful sense. But mourn no more over the might-have-been. Turn the gaze to the divine reality of Being. The centuries are but time, and human woe a dread unreality.

If the Truth had been buried in a tomb, or even if the cloud which "received Him out of their sight" had ended the mission of the Saviour, what hope would there be for humanity — what ray of light to penetrate the dark shades of matter? But behold the testament of Love left to the children of men, whereby they may learn at last to recognize themselves as in fact the sons and daughters of God.

Follow Jesus in this history from the manger to the cross: turning the water into wine; multiplying the loaves and fishes for the hungering throng; healing the sick; opening the eyes of the blind; comforting the sisters at the grave of Lazarus; yearning, almost pleading to be understood; saying, "In my Father's house are many mansions, . . . I go to prepare a place for you"; struggling in Gethsemane; and, in the light which Christian Science throws over his career, old things pass away. Jesus stands revealed, no longer a person to be worshipped "Through long drawn aisle and fretted vault," but as a loving, tender, elder brother; "a merciful and faithful high-priest in things pertaining to God"; understanding, pitying, and removing our sins, sicknesses, sorrows.

But what shall be said of that deeper, broader, more awe-inspiring lesson silently taught by Emmanuel — that lesson revealed by treading in his footsteps, and by drinking of his cup, through demonstration, as unfolded in his life and deeds? This is the heavenly idea, which tongue and pen cannot portray; for its name is "Wonderful." It is the "Light of the world," which pierces and dispels the cloud that hides the heaven into which our Master ascended. The cross, the tomb, the cloud did not, could not take from us our heritage with Jesus; nor dim the Truth he demonstrated to save the world. These only served to prove the *truth* of *Truth* beyond the peradventure of a doubt.

To sense, the healing power of the Messiah slumbered amid the centuries. Scepter, mitre and robe, each in turn, have striven to fill its holy place; but they could not usurp its power, nor forever hide its luster from the world. Again, through toil, hope, faith, and patient Love, its gentle beams invite mankind; unveiling and interpreting anew the Saviour; bringing to remembrance our "Father's house," the New Jerusalem, the home prepared for all before the foundation of the world.

Jesus came down from the mountain to teach the multitude; but, he brought with him, from the heights, a breath of pure air that was life-giving to all who came near enough to inhale it. While *we* need, oft, to go up into the mountain, *we too must come down to the multitudes*, and lead them to the Father both by precept and example — by letting them see that we are "tempted in all points" like as they are, and, through the keeping of his sayings, are overcoming daily. This is the only way in which we can do the Master's work for humanity. Our willingness to do His work can only be shown to the dis-eased world, by humbly walking among the nations, as he walked.

Jesus said, "I came not to judge the world, but to save the world." The Truth he taught, judges. We need no defence if we are honestly seeking Truth for Truth's sake, and not for what it may bring to the senses. We are studying to know the true man — the Son of God — not that we may have a better counterfeit of him, but that we may have no counterfeit at all. The serpent would not bite, or attempt to slime us over, if we were not coming to life. Let us welcome every evidence that we have heard *His voice* and are following the Truth.

THE NEW TONGUE.

CARRIE F. SAWYER.

In Isaiah 19 : 18, we read : "In that day shall five cities speak the language of Canaan, and swear to the Lord of hosts." As Christian Scientists we waste a good deal of time, to mortal sense, in quibbling about words. The true phraseology of Christian Science is given us in SCIENCE AND HEALTH, and is amply sufficient to express the understanding of Spirit as revealed in present consciousness ; — but this becomes ours, only through demonstration. I have, so far, realized no impoverishment in the outward symbol of speech, no inadequacy on its part to convey the understanding to which I have attained.

The significance of words is revealed in the thought underlying, so that it is not necessary, in our intercourse one with another, that our words become stereotyped ; nor is that understanding to be condemned, whose expressed thought finds itself clothed in a different English garb from the one our own is accustomed to wear. We have found that the same word may mean the same thing or a different thing, according to our conception of what we state, or the conception of what is stated by another concerning a subject ; while it is equally true that different words may hold the same relation to and have the same bearing upon a subject in question.

My experience has proven that we frequently hide our ignorance of spiritual things under cover of the insufficiency of language to express them, when, because of not having done our work, we have nothing to express. We are not warranted by words given in SCIENCE AND HEALTH on pages 445, 295, 9, 11, to thus interpret their meaning. SCIENCE AND HEALTH is explicit in this matter, and teaches its students that the Senses of Spirit abide in understanding.

This remark was recently made in the pastor's Bible class, Church of Christ, (Scientist) Boston : "The higher we go in understanding, the less we shall have to say." I caught the meaning to be, the less we shall *need* to say ; for, when the "Word of God which is sharper than a two-edged sword" is manifested in consciousness, we shall be able to discern, penetrate and discriminate between the likeness of idea, and the unlikeness of thoughts.

We need to come out from this hiding-place — the "inadequacy of words," — and know that when the language of Canaan is spoken in the five cities of Egypt, and when we swear to the Lord of Hosts, of the Lord we shall receive the seeing eye, the hearing ear, and the "wholesome tongue" which is a "Tree of Life."

"If any man lack wisdom, let him ask of God." "The Christ is risen." There are no hard or easy cases in Truth; nothing has power but God. Disease is ignorance of God; health, knowledge of God. Speak the Word of God because it *is* the Word of God — not because you think you understand the Word. The *Word* gives understanding to all who utter it impersonally.

Obedience is so simple! "Thou shalt have no other gods before me" is the whole of God's will; then give nothing power but God, Good, and you are *free!*, for nothing but God can command or be obeyed. It is so blessed to do His work in His own appointed way; but so *hard*, when we mark out the way ourselves. "And I, if I be lifted up, will draw all men unto me," makes our part so quiet and gentle and simple. Be faithful over the few things at hand, and you will be made "ruler over many things."

"The human heart is deceitful above all things, and desperately sick"; and, as yet, we are only seeking after God if haply we may find Him. We do not need the approval of any human being; but we do need a "conscience void of offence," which *is* knowledge of Truth. Let us work for humanity in His way of working; and without ceasing strive for light in that way, that none may be led into deeper darkness through our error.

True Christian Science, pure and undefiled, is: *Obey God, and mind your own business.* It is none of our business *how* God is going to put our seemingly fragmentary bits of work into His wondrously harmonious whole. God has given His *angels* charge over us; not you over me, nor me over you. Dominion over the earth and the creatures on and in the earth was given to man; but God reserved for himself dominion over man. "Man is properly self-governed, only when he is guided by no other mind than his Maker's."— (Science and Health.)

OPEN LETTERS.

IT IS GOD WHO REALIZES.

On returning from the country a few evenings since, I found a call to "come quickly" awaiting me. Arrived at the house, I found a little girl about ten years old suffering with what the M. D. termed typhoid malaria, which he had failed to relieve. The child was crying with pain, in the presence of parents and sympathizing friends, when I requested her to be taken to a room where we could be alone together. The request being granted, I followed. The moment I entered, the pain ceased, and the child fell asleep. About five minutes later, the mother carried her to her own room and dressed her for bed, without waking her. She slept about half an hour, then waked and ran about saying: "I'm well!" She then went to sleep again, and did not wake until morning; since which time she has not felt a pain. The day following, she felt a little weakness; which was caused by her mother's fear that she was not able to play in the yard with her playmates, as she wished to do.

The mother had lost two children; and, when this last and only one was taken sick, she was overcome with fear. A disciple of Truth, having been healed himself, urged her to try Science for the child — who herself knew (as she expressed it) that if the lady would come, she would not be sick. She found it so. Innocence and purity destroy guilt and fear. (See Daniel vi, 22.) They are elements which cannot blend. One is Truth, the other is error; and when Truth appears, error disappears. This realization belongs to Eternity, and time does not enter into the work. *It is God who realizes;* and He is everywhere at all times, under all conditions, and *now* is His accepted time — the day of salvation from sickness and from sin.

Two young men called a few weeks ago. One had suffered five weeks with inflammatory rheumatism, and the other had suspended business for about two months, on account of heart disease. I commenced treatment with both on Wednesday. On the Monday following, they both went to work on the farm, and have not lost an hour's time since. Surely the harvest is great, and the laborers few! — V. M.

Courage, Fellow-Workers!

WHEN we think our progress out of error is slow, it does us good to look back a few months or years, and we are pretty sure to confess that we would not sell the little gained, for all the wealth of this world. I can look back to the time when a bottle of homeopathic pills or powders seemed my only source of salvation from suffering. Matter seemed so real, and mind so helpless, that when a friend told me she had been healed in Christian Science I said that if I had resorted to such a method I would keep it a secret. I had not then the faintest idea what Christian Science was, but classed it with fortune-telling, mediumship, and superstition.

But we must be careful how we make statements, for we are sure to be called upon to prove whether they are true or not. And so it fell out that a time came when pills and powders were of no avail. I must decide between possible chronic invalidism and a more heroic method than pellets. One day when I was trying to reach a decision, I met a friend whom I had known as a sufferer for sixteen years, and now she was well — healed in Truth. Then I was ready to ask what Christian Science was. She told me what I already knew, that she had sounded the depths of Homeopathy, Allopathy, Hydropathy, and every method she had ever heard of, and every one had left her worse than it found her. The result of the talk was that I begged her to take me in hand. *Begged* is the right word, for she had but just finished a course of lectures, and feared my condition was too complicated for a neophyte. But when I reported next morning how much better I was, we were the happiest people in Brooklyn.

Since that day I have studied and pondered a great deal on the Truth, and find that when we subscribe to the Scientific Statement of Being we only make a beginning. It is like signing the Declaration of Independence, which must be followed by the Revolutionary War. It is related that one of the signers of the American declaration remarked, "We must all hang together or we shall hang separately." And so our thoughts and acts must hang together; must be truthful and consistent, or we will suffer. When we finally conclude that the taxes of matter are too burdensome, and sign this declaration, we must be prepared for weary marches through bogs and swamps; for cold winters, and battles that seem to go against us. But now, as before, the enemy

is weaker than it seems. It has other wars on hand, and is being weakened by internal dissensions. One doctor tells us we must eat no vegetables; another, that we must eat no meat; and there are all shades of compromises between these extremes. Then hypnotism comes and puts us asleep; gives us an emetic and "suggests" soda-water, and the effect is as if we had taken a glass of soda-water.

We will not think, however, that because the enemy is divided, therefore we have no work to do. I do not so understand either history or Christian Science. But we can learn from these dissensions that the error is not so formidable as it seems; and this gives us courage in the midst of battles, so that we can stand fast until the last enemy is destroyed. Meanwhile let us give thanks without ceasing, that Christian Science has been given to us.— F. S. T.

Science and Health as a Healer.

Some of the experiences given in the Journal have been so helpful to me, I have been moved to give to its readers a little experience of my own, which occurred when I first began the study of Science and Health.

I had already been healed of sick-headache, almost instantly, by declaring I was God's child, and as God is perfect, His child must be perfect also. This had given me great happiness, and a quiet, peaceful state of mind I had never known before. My family did not seem to see anything good in Christian Science, but to me it was sacred.

One Monday morning, I awoke feeling very ill indeed. The morning was warm and sultry. I thought I certainly could not wash that day; but when I went down stairs, I found my daughter had made preparations for such work. I thought,— "Well, if she feels like washing, I will not say anything; perhaps I shall get over this." After breakfast I went about my work, thinking I could lean against the tub and wash with more ease than I could do up the morning work. I tried to treat myself, as I had done before,— tried to realize that "all is Mind, there is no matter;" that "God is all, there is nothing beside Him;" but all to no purpose. I seemed to grow worse all the time. I did not want my family to know how badly I was feeling, and it was very humiliating to think I must give up and go to bed.

All at once these questions came to me, as though spoken by

some one, taking me away from my line of thought entirely: "How is God an ever-present help? How does He know our earnest desires?" Then, without waiting for me to think how, the answer came, in the same way: "God is conscious Mind." Instantly the thoughts came: "Is God conscious of me? Can I be conscious of Him?" I was healed instantly; every bad feeling was destroyed. I could see the morning had not changed a particle, but I was oblivious of the weather. It did not seem that I had anything more to do with that washing. It was finished in good season, while I was "absent from the body, and present with the Lord."

That was the beginning of the battle with sin and self, but at the same time, it was the dawning of the "Resurrection." Since then (over four years) I have had many experiences, some of which seem too sacred to give to the world. False literature has caused me much suffering; sorrow has visited my home; but through all this, the light that came to me that Monday morning, — that new and precious sense of omnipresent Life, Truth, and Love,— has never left me one moment. It was the Light that cannot be hid.— MRS. H. B. J., CAMBRIDGE, ILL.

A PLEASING little incident occurred in the Sunday School of one of the Universalist churches of our city.

One of the teachers, being a "substitute" and not feeling well prepared to teach the lesson in the Helper, carried with her, as she supposed, a little storybook selected to suit the age of the children in the class assigned her. Upon opening it, she found to her great surprise that it was Drummond's GREATEST THING IN THE WORLD. To make the best of her mistake, and open her lesson, she asked: "Do you know what the greatest thing in the world is?" A bright-eyed little girl instantly responded: "Christian Science, isn't it?" The teacher said, "No; it is love." She repeated the questions and answers to a friend who was a Scientist, who told her they were both right, for "Christian Science is the demonstration of Love."

What sweet lessons in directness, honesty, and simplicity, the children give us; a directness which cannot give offence; and then their honest, earnest little faces all aglow with the beauty of the good tidings,— how they rebuke anxious thoughts of fear or doubt.— M. H. T., MINNEAPOLIS, MINN.

NOTES FROM THE FIELD.

I JUST want to tell you what a rut some of the Christian Scientists fall into by not taking the JOURNAL. I do not exclude myself at all, for I ought to have subscribed for it two years ago. Error said: "Don't take it, and don't read it. God is just the same to you as he is to others." Just as soon, however, as I commenced reading it, everything changed; the false statement before the five personal senses gave away, and "all things became new." I want to tell this, as it may help someone else in the journey.— C. J. S.

SEPTEMBER 19th, a small number of Christian Scientists gathered at the home of one of their number, where the organization of The Church of Christ (Scientist), with membership of twelve, was completed. Quarters centrally located have since been secured for Church service; also to be used for Reading Rooms, and Dispensary work at all times except Sunday. The desire so long cherished, that a Christian Science home might be established here, open to friends, strangers, and all who desired to investigate this living Truth, has been met; and great is the rejoicing for this victory of Truth.— J. H. W., GALESBURG, ILL.

I HAVE read some in my SCIENCE AND HEALTH purchased about a month ago, and I have become deeply interested in it. I am so happy to say I am cured of all my ailments and deafness. I do hear now. I feel like praising God all the time. I do rejoice in the Lord. I have lots of deaf relatives, as it was said to be hereditary in our family. I so long to spread this joyful news and try to do good.— MRS. J. T. H.

I SEND a Thanksgiving offering of $2 to help build our church in Boston. This money was saved by me one cent at a time, Mamma buying eggs from me laid by my pet chickens, and every egg that I would find I would feel, "another nail towards building the Temple." Given with great joy for what the Science has done for me, as last Thanksgiving I could scarcely walk,— with the aid of a cane could only slide around,— now I can run and jump and I am going to school. I am thirteen years old, and am happy to say "Science is all, and lameness is not." — L. T. L.

QUESTIONS AND ANSWERS.

THE following letter, which speaks for itself, has, by one of our Scientist churches, been duplicated and circulated freely among friends of our Cause. The "enclosed circular" referred to, is a combined exposition and appeal signed by the Trustees of the Church of Christ (Scientist) Boston, with an *offering blank* attached. These circulars will be mailed gratis, by the CHRISTIAN SCIENCE PUBLISHING SOCIETY, to anyone requesting same for the purpose apparent in the letter. Would this not be a good plan for *all* churches advertised in our JOURNAL to adopt?

DEAR FRIEND: — The enclosed circular fully explains itself.

Feeling that in this effort to erect a representative building in the home of Christian Science, *all* Scientists and friends of Christian Science, in common with those resident in Boston, are specially interested, we take pleasure in offering you this opportunity to contribute to the fund.

There seems no necessity for urging or even soliciting your aid in this matter, but we simply bring it to your attention; as, in view of our common cause for gratitude for the advent of Christian Science, and our wish to see its advancement, our contributions — be they great or small — cannot be other than free will offerings of thanksgiving and "Good Speed."

It has been suggested that all contributions in this vicinity be combined in one gift from the church of Christ (Scientist) of M——. Any wishing to send in this way, may address the Treasurer, Miss E. W. G. This arrangement of course is not obligatory, and any one preferring to send directly to the Trustees of the fund, in Boston, may follow the instruction of the enclosed circular.

Fraternally
Church of Christ (Scientist.)
Minneapolis.

WILL not some brother or sister Scientist give their experience in acquiring a knowledge of SCIENCE AND HEALTH and the Bible? Is there not some systematic course which one could pursue to advantage, in the study of Christian Science without a Teacher?
— W. M. B.

We will be glad to publish such practical suggestions as may be called forth from the field by above query. EDITOR.

HEALING.

THE story of my being healed should have been told some time ago, no doubt, though I have waited for various — if unsound — reasons, until the comfort given me by the letters in the September JOURNAL, opened my eyes to the possible help the recital of its effects may give to some one else.

For years an invalid who could take no share in work outside my home, I have, since being healed (more than four years ago), taken an active part in many kinds of work, and can say with truth, that scarce a moment of my time is passed unoccupied. That a few lingering beliefs come back to me at rare intervals, I must confess, but I believe they come from a misappropriation of my labors; since like too many other women honestly inclined, I am drawn into schemes that are not just *His* work, so it is little wonder error claims us for its own in consequence. It does not discourage, though I am much ashamed of my struggles to triumph over such unreal foes.

It may not be out of place to tell what I have done with my first copy (purchased four years ago) of SCIENCE AND HEALTH, and all my JOURNALS up to date, as it may suggest a similar plan of action on the part of others. After asking for and receiving permission, I sent them to a "Home" for discharged prisoners; and I can but feel the seed will be sown in a field well worth our while to cultivate. The Sabbath School Lessons are much help to me.— MRS. L. M. S., HELENA, ARK.

I HAD no perception of the healing power of Truth until about a year ago. Four years ago I was as the man born blind. My eyes had to be opened to see the Truth. At that time Christian Science was urged upon me, but I had seen nothing in the Scientists I met in S——— to commend it to me, for they took up with every new thing, Theosophy, Spiritualism, and everything else that came up. I knew it was not the God I worshiped, for God is Love. But now I see how many have claimed to be Scientists who knew nothing of it. When I received the last three numbers of the JOURNAL, and read the testimonials there given, I fell at His feet, and worshiped Him whose nature and whose name is Love. There are two others here who are following in the Way. I have SCIENCE AND HEALTH, and another lady has sent for one. — S. S., HILO, HAWAII, HAWAIIAN ISLANDS.

What Healed Him?

I AM a graduate of one of the first Medical Colleges in the West, and was in active practice for many years. Was one of the most determined opposers of all modes of treating disease, except the straight old school Allopathic way. I became a Christian Scientist by force of conviction, the result of actual demonstrations which I could not deny. I am a steadfast believer, now, in Christian Science, as taught in SCIENCE AND HEALTH.

I have had varied experiences, in the old way as well as in the new — experience enough in the old way to *suspect* "that all is Mind"; and in the new to *know* that *God*, "*Mind, is all.*" While error is bold, and demands to rule, its denial and the affirmation of Truth, destroys the error and heals the sick.

I have a habit of affirming the truth of Christian Science wherever I am, where the surroundings are such as render it proper to do so. So far I have seen no injury to the Cause resulting from this course, while I feel sure it has often resulted in much good.

While visiting a relative, I preached the new doctrine, as some are pleased to call it. A party applied to me for treatment, and was healed. His father-in-law, an old German, had for years suffered from a very painful affection. His condition became to him hopeless. Seeing my relative at the post office in the afternoon before the mail was closed, he requested him to write me and ask me to treat him; "for," he said, "All earthly measures have failed. My only hope now is in God." A letter was sent me accordingly, telling me of his troubles, and asking me to treat him.

I should have received that letter in two hours, but for some cause it was delayed a couple of days; and with it I received another, telling me the old gentleman had entirely recovered. This, before I had given him a treatment. I since have learned that he retired as usual, slept all night soundly, got up in the morning, well; and has so continued till the present time. I did not treat him; still, his recovery was almost instantaneous. What healed him? Was it not the power of Mind? Losing faith in material aid, and turning to *God, all Good*, in his extremity he denied all else; and the trusting old man was soon cured of his beliefs. Did he not ask, and was not his prayer answered? — S.

A LITTLE girl, four years old, was healed through Christian Science about a year ago; and since then has not needed a doctor, until a short time ago; when she was run over by a bicycle. Her cheek was cut so badly that it had to be sewed up. When I picked her up I began to treat her, and she soon quieted, until the doctor came and talked about sewing it, when she cried again; but soon the Truth was demonstrated and she was quiet.

After the doctor had finished sewing it, he said: "I am so sorry I hurt you so badly, but I never knew a little girl to be so brave and still while I was putting in stitches." She looked up in his face, and said: "You didn't hurt me." And not once did she complain; nor was there any inflammation, although the doctor held strongly to our belief of scrofula in the child, and that she would have a very sore face.— F. M. H., MINNEAPOLIS.

A GENTLEMAN over fifty had belief of La Grippe. I treated for it. He got better, and went nearly half a mile to do chores the next morning, it being the worst weather we have had. The third day after, he was taken with belief of severe attack of catarrhal fever. I treated for it, but it did not yield as readily as at first. He would say every few minutes that he had some terrible fever. I said, "You have no fever"; but he persisted that he had, until these words came to me: "Jesus never argued aloud, but he just said, Get up, take thy bed and walk." After that when he would say, "I have a fever," I denied it silently, and in more earnest than ever. Then I opened the Bible at Second Chronicles, sixth chapter, first verse, and read: "The Lord has said that he would dwell in the thick darkness." All was light! I said, "You are better." He could not see it; but, after a few moments, he got up and sat up awhile. It being evening, he soon retired; and, to the surprise of all in the house he was up the first one in the morning, and went the same distance to do chores — and that was the last of his belief.— MRS. J. S.

I LIFT my heart in gratitude, silently to the "giver of all good," and openly to those workers in His vineyard, whose expressions in the November JOURNAL, of patient, loving endeavor bring me comfort, strength and a more earnest desire to "press on," out of self into Christ, Truth and Love.— H. R., CHICAGO.

EDITORIAL NOTES.

DEAR FELLOW WORKERS: *Greeting.*

An arduous duty has been laid upon unaccustomed shoulders. Fitness for it, willingness, patience, love and, above all, understanding of and loyalty to Principle, are yet to be proven. Will we not all be better judges of that proving, if the reason for the existence of the Christian Science JOURNAL be brought to mind? "It was designed to bear aloft the standard of genuine Christian Science," says its founder. In its inception, was it to "bear aloft the standard" for the students of Christian Science alone; or for the whole world of suffering, sin-sick humanity?

It was, at first, little more than a continuous letter of love from its editor, to the few who had set out to be true followers of Jesus; although it reiterated the blessed invitation; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Later on, one after another of the beginners in Science, through demonstration — *doing* His will — came to *know* of the doctrine; and their words of "truth and soberness" were honored by a place in its pages. Little by little, this standard-bearer was left to those whom the faithful Teacher hoped were true and steadfast; until, in June 1889, it was consigned to the tender care of the whole band of "genuine" Christian Scientists. Let us see if it has received, at our hands, the tender care that the loving mother bespoke for her nurseling.

Our shoulders, individually and collectively, were unaccustomed indeed! "What is everybody's business, is nobody's business;" hence, the necessity that out of our number should be chosen, as wisely as our inexperience would permit, a committee to carry out, so far as possible, the original purpose of the Christian Science JOURNAL. A few men and women were accordingly selected to undertake the management in the various departments; that is, to perform the *labor* of editing and publishing a magazine unique, almost phenomenal in character; its scope so limited in seeming, yet so infinite in fact; its contributions, month after month, variations upon one subject, like different tunes played upon the same musical instrument; its interest and variety to depend entirely upon individual experiences, study, and research in one direction; in fact, these men and women were to publish a magazine utterly unlike any other. The one sub-

ject, so simple yet so profound, so narrow yet so limitless, was to be Christian Science as taught by Jesus, and re-stated in SCIENCE AND HEALTH by Rev. Mary B. G. Eddy; the writers, the "babes and sucklings" in whose mouth His praise is perfected.

It is so easy to picture the ideal Christian Science JOURNAL; but to give one to the world, is quite another matter. Were its owners (*it belongs to all of us*) cheerful contributors; were their articles inspired by unselfish, impersonal desire to bless — by giving to the hungry and thirsty the bread and water of Life, to the sick the healing Medicine; were all so earnestly working in obedience to the rules laid down in SCIENCE AND HEALTH, that every word written were the outcome of demonstration,— hence belonging to the words "that are spirit and are life"; were committee, publisher, and editor infallible in judgment, divine in executive ability, and powerful to the controlling of all that goes to make up the thousand details of successful publishing; then would the ideal JOURNAL go out every month as an angel of mercy, and a messenger of "peace on earth and good will to men."

The ideal JOURNAL with its infallible staff, however, is as yet only perceived, in Principle; but, all are working towards its sure demonstration. It is not to be demonstrated by committee, publisher, or editor alone; but by the united efforts of the hundred thousand or more of "genuine" Christian Scientists. We are all inexperienced — some of us wholly, some comparatively so — and we need to be patient with ourselves, and patient with each other.

It is through individual demonstration in our own peculiar relations to the Cause, that the JOURNAL can be made to speak the "Living Word" to the world. We must remember that the JOURNAL is *ours*,— not the Publishing Society's — and is, in and of itself, a demonstration of our faithfulness, or unfaithfulness; our understanding, or ignorance of Christian Science; our impersonality, or selfishness; our obedience, or disobedience; is, in fact, from month to month, from year to year, *just what we collectively are.*

When we are confused, uncertain, faltering, the JOURNAL is confused uncertain, faltering; when we are yielding to suggestions of ignorance, folly, or discord, the JOURNAL presents to us our own photograph; when we feel the Rock of Ages under our feet, and have forgotten envyings and strifes and petty bickerings, the JOURNAL rolls out the strong, definite, logical, demonstrated

words of Spirit that "maketh alive" — and sin and death slink away before its majesty and might.

Have we appreciated the great value of the gift that was laid in our hands two years ago? Have the wisest of us seen what a wonderful piece of artillery, for our warfare against error, has been given to us? No wonder the enemy uses every strategem to spike it effectually! Have we not, rather, been like a baby with a costly wax doll, ignorant of its value and the care needed to preserve its beauty and worth? Have its owners felt their *individual* responsibility, and proved cheerful, wise, impersonal helpers and contributors? Have we not forgotten everybody but self; and, because we have not always found in it our own petty, personal wish gratified or satisfied, turned upon the management with criticism, censure, — even condemnation? We forgot that the JOURNAL is our messenger to the world, telling it of the GOOD we have found. We forgot, too, that only as we freely give to the needy the good we have received, can more good from the same exhaustless Source come to us.

"Put yourself in his place" is but another way of stating the Golden Rule. When we put ourselves in the place of any one of those appointed to serve in the publishing of our JOURNAL, we will find the duties numerous and complicated. They require much wisdom, justice, patience, firmness and loving-kindness; on account of the many, diverse, personal interests seemingly involved, and because of the ignorance of the majority regarding the unforeseen emergencies that constantly arise.

Let us hold up each other's hands, with a love and patience that faileth not. Let us lose sight of self, of all grievances and misunderstandings, in realization of the grandeur of the Cause; in grateful love for one who, going before us, has met and is meeting and overcoming temptations "in all points" for our encouragement and example; that with her *our* joy may be full, through knowledge of God and demonstration in Science of the Truth of Being — the Christ that is with us always.

Let the light of the New Year's rising sun fall upon the grand spectacle of an army, one-hundred-thousand *strong*, bearing aloft "the standard of genuine Christian Science"; keeping step to the drum-beat of honest hearts; marching out to do battle for the emancipation of the slaves of sin and suffering; its purpose, one; its watchword: — *Be right because it is right to be right!* an army led on to sure victory, by the "Mind that was in Christ Jesus."

It has been thought best to drop the Home and Children's Department, as a department; yet we shall be glad to have reports of unconscious, spontaneous, demonstrations by children. Avoid exaggeration, and let some of the children be as much as ten or fifteen years of age. There is danger of carrying the reporting of children's sayings and doings too far. Extremes are apt to be mischievous. Jesus was a mediator — one who went between. Let us go *between* in all things.

It is well for all, that the world should know that children trained by wise parents who are Christian Scientists, find it much easier to do right, are less liable to long, painful, or fatal illnesses, and do grow into a sweet sense of safety in God, that disarms evil, no matter what its guise. On the other hand, is there not danger of robbing the little ones of their most precious possession — *unconsciousness of self?* What is more painful than to see a bright three, four, or five-year-old *showing off* its Science sayings and doings? Also, is it not possible to put before them the temptation to feign demonstration? Again, may not the temptation to color, just a little, unconsciously and even consciously, the wonderful sayings of the most wonderful baby (every mother's possession) be placed before the mothers themselves?

"Except ye become as a little child," may mean something very different from becoming like the average child of this day and generation. The most prominent characteristic of childhood, among the Jews, in the time of the Master, was *obedience* — the son having to obey his father so long as the father lived. Teachableness, also, belonged to childhood; but that too was obedience. A child, as a rule, does not have to be taught naughtiness, but goodness. We may daily see the natural child who has not been taught goodness, by the "line upon line, and precept upon precept" of firm, wise, unselfish parents. Do we enjoy being in his vicinity? We manifest love toward our children, only when we sacrifice our own vanity, our love of self in them, and our indolence when firmness and patience, on our part, mean their ultimate good.

True, there is need of matter that will interest children, but have we tried reading SCIENCE AND HEALTH, pure and simple, to them, with understanding in our hearts? Many of us would be surprised to find that strong words of "power and demonstration" break chains for them as for us. "Suffer little children

to come unto me" *directly*, was, and is, the command of Truth. We need no human intervention, or invention to lead our little ones to Christian Science. Let us try the pure, undiluted, milk of the Word, and we shall soon see, in our children, a sturdy growth that will bring joy to all hearts.

If we will do this with *understanding in our hearts*, reports of such strength, wisdom, sweet unconsciousness, purity, truthfulness and obedience, as the constant characteristics of our children, will come; reports that will illumine the pages of the JOURNAL. There are no phenomenal children in the kingdom. The perfect idea of the perfect Mind is the immutable rule, not the exception. Christian Science brings out, to the world's view, the divinely symmetrical character that belongs to the teachable, obedient children of the One Father.

AT a luncheon given to Lady Henry Somerset, one of the many distinguished ladies who in November attended the first World's Convention of the W. C. T. U. held in Boston, a little incident, of interest to us, took place and was reported as follows in the *Boston Evening Transcript.*

During the luncheon there came one of the many gifts that arrive for Lady Somerset; this time it was a copy of a book on Christian Science, bound in beauty, and with a note to say that this was the real and only true version of that expansion of religious ideas. So the talk went to Truth and its various manifestations, and was broad and inclusive and charming.

The donor of the book "bound in beauty," SCIENCE AND HEALTH, was one whose name appears often, as a welcome contributor to the JOURNAL.

MANUSCRIPT sent to the JOURNAL without signature and address, is not accepted. In preparing manuscript for publication, if contributors will *write with ink, and on one side of the paper only*, it will be greatly appreciated. Many articles written with pencil are sent in, with excuses for having been written hastily and carelessly; which necessitates their being written over. The articles for our JOURNAL should be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science. Also, manuscript should reach this office by the fifth of each month, addressed to EDITORIAL DEPARTMENT, CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 Boylston Street, Boston.

THE following is a clipping taken from the *Boston Evening Transcript*, Nov. 7, and is of interest to all.

Extracts from an address in Park-street Church by Dr. James Bell, of Commonwealth Avenue, Boston, on Wednesday evening:

Your president has kindly told you that I am not a volunteer. Not that I am unwilling, but I hear the Scriptures say, "Be not many teachers, lest ye receive greater judgment." The Holy Spirit calls out his own chosen teachers. But I have felt of late an inward call in addition to your request. There is no antagonism between the medical profession and Divine Healing. First, because there are so many incurable cases by human means. There are about 4,600,000 people in New England. Out of these 1500 die annually of cancer and no less than fifteen thousand of consumption. Do you not think any physician would welcome a power which would save these. It is not the M. D.'s but the D. D.'s who oppose this. I think I have never known a physician to publish an article against Divine Healing. In Christ's time it was the Scribes and Pharisees who opposed his miracles. I would rather be a Luke in company of apostles. In the homes of the poor where the influences cannot be favorable, what physician would not be rejoiced to take their sick ones to the Lord, whose power is greater than their hindrances? But really, *the* chief difficulty lies in the non-acceptance of the truth by the people themselves. It is a weakness of humanity to trust unreasonably in drugs, as an African in his fetich. To be faithful I must warn you of the dangers of drugs even in the hands of a physician. Opiates, stimulants, sedative tonics, injure brain and nerves. Dr. Oliver Wendell Holmes well said that "If all drugs were cast into the sea it would be better for the people, but worse for the fishes." Another physician says that the mortality following the grip was largely due to the antipyrene. Dr. Watson of London, a writer most fascinating to medical men, once said, "Remember, after all, it is God who healeth our diseases and redeemeth our life from destruction." Why should newspapers and Christian people cry out against a father who intrusts his child to the Lord instead of to a doctor? Statistics show in typhoid fever much less mortality under good nursing than under medical treatment. If all could trust God there would be great gain in the health of the community. Will you ask, How can a physician who believes in his system, advocate Divine Healing and yet practice his profession? Well, as Paul says: "Yet I show unto you a *more* excellent way." Surely the maker of anything ought to be the best able to repair it. It gives me most satisfaction when any of my friends or patients take the Lord alone for their healer. Praying God to bless means is not trusting to Divine Healing. I have been permitted to see perfectly satisfactory evidence of Divine power in healing "incurable" diseases. This I give as medical testimony, "expert" testimony, if you please, that would be received in a court of justice.

But it is only for those who will claim Christ as their life and strength. Though I think he would usually say to mothers and Christian workers who attempt more than they can bear, "Come aside and rest awhile," yet he is able and willing to sustain them through an otherwise overwhelming strain which it is clearly according to his will that they undertake. The connection between health and holiness is close and reciprocal. Disturbed bodily conditions cause a depression often considered spiritual darkness; make men cross and women nervous. . . . You will say that many seek healing who do not find it: I would answer kindly that I fear these do not trust the Lord as they have trusted physicians — put themselves utterly in his hands. When you have given him your case you should leave his presence with joy uplifting you, although you feel no change. This only is faith. "Let not that man that wavereth think that he shall receive anything of God." We cannot, I think, receive healing by wholesale, but God would have us specific, bringing every small trouble to him, and so recognizing and thanking him for each touch of life.

The Holy Spirit quickens this mortal body; i. e., makes it more alive. Vigorous, abundant life throws off disease, keeps off disease. Nothing gives me more confidence in Divine healing than the manner and result of its working on the spiritual nature. . . . Any Christian who stops short of this surrender of soul and body to Jesus and taking him in all his glorious fulness for both, loses immensely in this present life, and if he wilfully rejects this blood-bought privilege and gift, I fear the loss will be great in the life to come, and to come now so soon.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. IX. FEBRUARY, 1892. No. 11.

CHRISTIAN SCIENCE CHURCHES.

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ, (Scientist) Boston.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. II. Cor. vi: 17, 18.

HAS the time come for Christian Scientists to withdraw from the older churches, and to gather into Communions of their own? It would seem so. The logic of events unmistakably points in that direction. The fact that now in about two hundred communities they have either formed churches of their own, or have gathered in little groups to study the Sunday-School lessons of the Quarterlies issued by the Christian Science Publishing Society, surely warrants such a conclusion.

When it is considered, as it ought to be, that the assembling of these groups to study the lesson by themselves means preparation for the time when they shall have churches of their own; also, when it is borne in mind that many of these people do not attend any service whatever in the older churches, have in fact withdrawn from them, and are earnestly inquiring how they shall proceed to form Communions of their own, we are brought face to face with the full significance of our present position. Then, too, there is the call for pastors to feed and guide them; above all, there is the great solicitude of our teacher and guide that capable, honest, experienced pastors may be secured for these rapidly

increasing churches. Certainly these things show the great need of the hour; and I am not anticipating or forestalling, if I present a few phases of the question for discussion. Not to do so, indeed, would indicate negligence on my part; since, now that the hour has struck, we must be prepared to meet it intelligently, earnestly, with what light can be thrown upon it.

At the outset, we shall be met with such questions as these: What is the need of our leaving the churches where we have lived so long, and have been so useful and happy? Why tear asunder relationships that have been the most hallowed in our lives? Are there no good people to be found in these older Communions? Do we claim that we are so very much superior to them? Are there not some there who appear to be more consecrated than many of us — who live better lives, are more self-sacrificing, more filled with Christly love, judged by external standards, than we may seem to be? Do we not eat, and wear clothes, and live in houses? Are we not affected, as they, by the current views of the world? Are we not warmed by the same summer, and chilled by the same winter? Have we ourselves entirely outgrown the passions, the jealousies, the ambitions, lusts, material wants and desires which hold mankind in thrall? Indeed! we make no claim to having so far grown out of materiality.

Granting that we really have gained something which they have not, if we can demonstrate problems which they cannot, why not stay with them and give them the benefit of our greater light and experience? Are we not in sympathy with them in many common interests that affect the welfare of humanity? Are they not, also, seekers for the truth? Are we not all children of one Father, all traveling toward the same glorious destiny? Then why not remain and make common cause with them, since we are all striving to reach the same goal — the same heaven? Why not "let well enough alone"?

These are very plausible reasons for remaining in the older Communions, yet they are misleading and seductive. They

have placed a stumbling-block in the pathway of many an earnest, apparently honest seeker. That there may be some individuals not yet ready to listen to this call sounding all along the line, to "come up higher," is possible; but, what is herein said applies to each one who *is* hearing this call. We will examine the subject in the light of fixed, immutable Principle; and each one who listens must be governed by Principle, in the attempt to discover whether the conclusion reached applies to his or her case.

You say, do you, you doubting ones, there is so much that appears to be in common between us and these older churches, that it seems a great pity not to keep company with them — especially since many there appear to be our equals, if not our superiors, in the matter of real spiritual attainments and Christian character? Let us view the subject in the light of a very forcible illustration that once suggested itself to me.

A certain railway leading out of a western metropolis, runs on its course for twenty or thirty miles, when a branch road begins its line. The train is divided at that point; one section proceeding along the main line, the other setting forth on the branch road. Where the separation begins, the divergence is less than an eighth of an inch; in fact, when on board, one does not note any departure at all — the trains appearing to run over the same track for many feet, a rod perhaps. When the separation has really been effected, the two sections, for some reason of convenience, run side by side for many miles — over the same bridges, past the same houses, in the same valleys, through the same "cuts" — so that one traveling on either train would not perceive that anything was likely to occur in a journey on the one, that would not be experienced on the other. Finally, they begin perceptibly to diverge; though not so much but that a passenger on board one, still sees the other, and can even perceive a handkerchief waived on the opposite train. There comes a time later in the day, however, when they are miles apart. One train is speeding toward the pine-forests of Northern Wisconsin, while the other is running its course

toward the Gulf of Mexico; and at nightfall these two sections, so close together in the morning, are nearly a thousand miles apart!

So is it in the distinction beginning to exist between the older churches and those now being established on the basis of Immutable Principle. The separation may not as yet appear to be a wide one; but it is taking place, none the less.

What is it that already is beginning to serve as a point of departure between us and the older churches? To continue with the railway figure, at what point are we beginning to be switched off? Or, to borrow from Physical Geography, what is it that is now acting as a water-shed — a dividing ridge — to put a widening space between us and them? Do none of us discover it? To state concisely, it is the *true perception of the real meaning* of our Scientific Statement of Being. It will not be out of place to repeat this, since it gives the key to the entire situation: "There is no life, substance, or intelligence in matter. All is Mind; there is no matter. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material." *

Do we fully understand these words? Not one of us! Yet we do begin to catch gleams of their spiritual import; and, as we thus catch in part their divine sense, we begin to see what it is that is building a wall of separation between ourselves and the churches from which we, so many of us, came.

Suppose we note a few of the distinctions which these words suggest. First; the conception that any body of people entertains of God, shows whither that body is tending, and wherein the practical matters of life must be affected. Is there not, on this one, vital point alone, a radical divergence between us and our brethren in the churches? Unquestionably, there is. They, one and all, conceive of God as a vast personality; though some have approached a clearer and better sense of Him than have others. The Westmin-

*SCIENCE AND HEALTH, p. 452.

ster Shorter Catechism gets a glimpse of God as a spiritual being; yet as a simple matter of history and practice, in their every-day thought of Him, its adherents consider God a personal being, and that only.

This very word "person" is hedged about with limitations, with mundane, human attributes, which make it anything but a spiritual guide to help men. Did the term imply infinite personality only, as it is seen in SCIENCE AND HEALTH, there would be little harm in its use; but, this is not the sense in which it is commonly employed. Its anthropomorphic sense renders it a very misleading and unsafe term. Do Christian Scientists make use of it — or of its derivatives? No. They avoid it as much as possible; preferring both to speak and think of God in the higher, more exalted sense of Spirit, — Life, Love and Truth. It is to the *im*-personal sense of God that we most steadfastly hold in conversation and thought.

Here, again, is a "water-shed" that will ever increase the divergence between us and other existing churches. Take note of the way in which these older Communions think and speak of man, and contrast it with our thought of him. There may be wide differences between these churches themselves, on a host of minor points of doctrine and government. Some may be orthodox, others liberal; some conservative, others radical; but, when examined on the position they take with regard to man and his origin, all are found to hold views as wide apart from those we cherish, as the north pole from the south. Every one of them, Catholic and Protestant, conservative and progressive, consider him the combination of matter and spirit. They all, irrespective of what seem to be other radical differences, are united on this one point: That man is a being who has a body formed of dust or clay, into which has entered a soul separate from all other souls; that he is a being totally distinct from all others in the universe; and that, as such, he is a subject of two entirely distinct kingdoms — one the realm of Light, the other the realm of darkness — so that he is held subject to all the countless manifestations of both good and evil. He can be

sick, he can be well; he can be holy, he can be unholy; he can be spiritually-minded, he can be carnally-minded; — and all within the limit of an hour. What a confused medley is man, according to the theories held by the churches still working on the basis of matter and its laws!

Do not all religious organizations in christendom believe in the existence of matter, as much as they do in the existence of Spirit? Indeed they do; many believing in matter more than in spiritual verities, if we may credit appearances. Matter is, with them, an ever-present fact, while Spirit is something that *may* be disclosed in the future. I say "may be," for it does not appear that they are very certain that the future will ever dawn.

Think of it! out of the one-hundred-and-sixty-eight hours in the week, two, possibly three, are given to the contemplation of religious topics belonging to a religion confessedly based upon beliefs in both matter and Spirit; while the remaining one-hundred-and-sixty-five are absorbed with pursuits that are, every one of them, connected with matter and its laws. What to eat and what to wear, and how to find out the material laws that govern these mundane affairs, seem completely to absorb men and women in the churches, as well as those who make no pretension to piety. Who, that has thought what a determining factor in life and character belief is, can doubt the practical outcome of these material beliefs and practices?

Recently a distinguished professor said, in substance, that while he believed man had a soul, and that there would be a future life, he could not "believe," merely, in matter; because he *knew* that matter and its laws were *real facts*. So, were he forced to choose between the two extremes, that all was material or that all was spiritual, — much as he would hate to deny the existence of the spiritual, — he yet would be compelled to range himself on the side of the materialist. Exactly! What else could he do, with his pronounced beliefs in matter and its laws? I see no other conclusion at which he could arrive, and be consistent and logical.

Were there time, I would like to show that while there

are earnest, devout, spiritually-minded people in all the churches, the trend of modern ecclesiastical scholarship is verging toward materialism. It is barely able to repress a sneer at those who accept the "supernatural," or what one quite prominent theological professor derided as "the baby-element" in Christian dogma. So apparent is this becoming, that not many years will elapse ere the spiritually-inclined will be forced to find refuge in Christian Science, in order to retain their faith in the Bible. How, then, can we who wish to plant our feet on the "Rock," keep company with the churches?

Is it said that we have not gone high enough to absolutely know that we are right; or, even if we have, we still have not been able to bring out much that is practical in demonstration of our teachings? Let it be granted that both objections are valid, and it still is to be remembered that we have our eyes turned in one direction, while the churches are looking in the opposite. To make use of the railway illustration again: We are traveling on different routes; and, while we may not yet be so very far apart, the divergence will continue increasing forever. One course leads to materialism, the other is upward toward the light of eternal day. If they are right, we are wrong — and we should at once abandon our position and re-join them; but, if we are right, they are wrong — and they will have to abandon theirs. In either case there is no fellowship; and for us seriously to think of it, would be to commit moral suicide. We must either give up our Scientific doctrines, or come out and be separate. No other course is open to us.

It may still be maintained that all this is but *our belief* of what is the Truth. Even were that the case, mortal belief, yielded to, exerts a moulding, determining influence on life and character. Men are what they think themselves to be, largely if not wholly, by reason of their educated beliefs. Had we time to trace the influence of these beliefs of men on their successes or failures, we would find that belief is the chief factor in all the concerns of the world. So conceding, for the argument's sake, that it is only our belief in

Truth that makes us what we are, even then we have good reason to be cautious about associations; but, as we are getting actual glimpses of the Truth, we have all the more need to be careful in this matter.

The foregoing presentation is not based upon personal considerations, but is addressed to those able to discern Principle. With individuals we have nothing to do. There may be exceptional cases, where to insist upon compliance with the suggestions herein made would involve great hardship. Reasons of a domestic nature may exist, others also, which render it impracticable to attempt to reduce to practice until ripened opportunity presents itself.

Principle is herein stated. Its individual application must be left to each one; but, be the individual experience what it may, it is of immense importance that *all see that Principle;* and that all manifest a cheerful readiness to act in accordance whenever that Principle provides the opportunity to obey. If some cannot now carry out these suggestions, there should be the largest charity exercised toward them by those placed in more favorable circumstances. What MUST be corrected is the indifference, even hostility, to the thought of a separation from the world. This is what is proving so fatal to many. Let this be corrected, let all adhere to the Truth concerning the matter, and God, in His own time and wisdom, will prepare the way for His "sons and daughters" to come out and "be separate."

THERE can be no knowledge except knowledge of Truth, which is knowledge of God — of Christ; hence to know Truth, God, is to establish the law of righteousness. To be consciously under the law of righteousness, is to know the "glorious liberty of the sons of God." The sons of God realize that God is omni-scient; hence they need take no thought for the things of this world, for these are to be superadded. Having caught one flash of recognition of the Supreme Principle, they have become "discerners of Truth," and from thenceforth the seal of true intelligence is set in their foreheads; they know that the true *is* true, that the false *is* false.

MEDITATION AND ACTION.

ALICE DAYTON.

Let the meditation of my heart be acceptable in thy sight. Ps. 19:14.
In his law doth he meditate day and night. Ps. 1:2.

THIS is the law of Good, and it was established before David brought it as a conscious force into his life, through meditation. To meditate is more than musing, or contemplation. It implies continued thought. Thought is force; it produces its own body. Continued mental application to God's law, was found the rule in the Psalmist's stage of growth. Since spiritual law is the same yesterday, today and forever,* this must prove true in each individual's case. Something pronounced and perfect will result from the action of a perfect law.

The law of God is a spiritual statute, for God is Spirit; — even the evidence of spiritual sense, as against the testimony of material senses. Continually turning to this higher Intelligence to guide him, David brought out the true shepherd guarding his flock of thoughts, and bringing them into harmony. He became a law to himself, through reverently learning Good, in obedience to divine rules clearly apprehended by him. "Blessed is the man," said this consciousness. "Blessed," also said Jesus, who followed the same path to Good.

Christian Science is unfolding the spiritual unity between the teachings of the Ten Commandments, and the Sermon on the Mount; showing that both are demonstrable Science based upon Law — as essential to happiness now as ever. Is Mind without law and order, conceivable? What a Rock is here revealed on which to build the church of Christ, against which mortal beliefs can not prevail! There are, then, spiritual rules and positive teaching given to men, for those hungering and thirsting after righteousness? Yes. God is not deaf to human cries after Divine Being? God can never leave himself without a witness. The utterances of

*SCIENCE AND HEALTH 6:19.

Truth in our day, meeting and satisfying the great human sense of need, are the same that Moses heard, David dwelt upon, and Jesus taught. In a marked dispensation of Spirit, we should expect to receive pronounced statements and positive rules having authority, — the Word made flesh, brought into human sight and hearing, and bearing fruit after its kind. God who gave manna in the wilderness, and said, "I am the Bread of Life," gives us the substance of Love to sustain our heavenward thought. The *Spirit* of Truth cannot manifest less power than the highest corporeal concept of God.*

The claims of error find no abiding place in a mind feeding on Truth, day and night. Occupation with statements of Truth having spiritual Life in them, is the grand safeguard against temptation of belief; and thus it is, that the prayer "Lead us not into temptation" answers itself. Striving to work out the ends of Infinite Wisdom, according to God-inspired rules, is the most worthy service to which man is called. This involves: first, humbly accepting the declarations of Divine Mind; and then, proving their divinity by humanly practising them.

A glimpse of Reality is priceless in human experience; but a glimpse, merely, cannot reveal the Temple of Mind — the perfect spiritual embodiment — any more than the appearance of one swallow can reveal the whole summer. It is a winged hope, a prophecy. Mary, David's spiritual offspring, was *pondering* the messages of God when she received power to bring forth the Messiah, or perfect conception of Mind.

Spiritual attraction is nowhere more clearly seen than in this; that the dust of neglect is not suffered to gather on the volume which, today, calls to remembrance the rules of Spiritual Life. The devotion of its students to SCIENCE AND HEALTH, the text book of Christian Science, with its Key to the Scriptures, presents an original phenomenon. Even though few have as yet grasped more than the letter, there is now appearing the promise of the unity of Science

*SCIENCE AND HEALTH, 568:16.

and Christianity demanded by all Bible students. From shelves where ignorance of Spirit, and despair, have placed many a Bible, this fresh inspiration of Truth is drawing out the sacred volume; and already, in its youth, is the child Wonderful meeting and overthrowing scholastic interpretations of the Word. In spite of all the doubt and darkness that enshroud the meaning of Scripture, it has always been conceded that "Searching the Scripture" was the only way to learn of the Saviour.

Meditation and action are one, as cause and effect are one. Truth is all-power. To invite Truth into one's consciousness, or habit of thought, is to open the mental door to a mighty agent for Good, which at once begins to purify and enlarge. It is impossible to receive the teachings of Divine Science, and retain personal peculiarities. Many of the Jews who followed this teaching in Jesus' day, turned back at this discovery, fearful to lay off the old man and put on the new. If the pure consciousness of God, known as Jesus the Christ, was the result of highest adoration and continued unfoldings of God as Creator, may not Christ-followers certainly expect that meditation on the same great Truth will bring forth in each a higher sense of man?

Truth, in the old, vague way of thinking, was a small factor in human lives. Today, it is exalted above every name. Truth is seen one with Christ, the Divine Principle. It is capitalized, emphasized, deified, — become the All-in-All. It demands worship "in Spirit and in Truth." It compels the surrender of self — that is, the sense of self opposite to Truth. A thousand times over does this fact multiply itself, when the joys of following this way have been tasted even in a small degree.

Spiritual action is realization — a realization of Spirit, Intelligence, which destroys material limits, time, selfishness, pride. It is expression of the Real and Eternal. It is the outflowing power of an Idea of God, spontaneous and true, knowing that it is sent forth from God, and goes to God, or leads up to its divine Principle. Can mortals gain this perfect action in any other way than through continued

obedience to the perfect law of Good? If so, the statements of Science would not be necessary, nor obedience enjoined; nor would one be inspired of God to sift the shifting sounds of mortal mind, until its nothingness is laid bare, and divine childhood brought to light.

On the altar of Christian Science humbly must be laid, by every truth-seeker, the belief in mortal intelligence; for this seems to produce mind-action apart from and opposite to Good. Then will the action of God's Idea be apparent. *This* Self is not far from us; — only held from view by a false sense of Mind as matter. It calls continually, pleading for recognition. It inspires to go higher and deeper; to more patient and careful analysis of motive. Human thought for good or evil, is seen to be the source of action on the present plane of existence; so, motive must be seen and corrected before the Science of Being can be reached. This action will bring into familiar experience the conscious facts of Life, Truth and Love. With the cessation of human struggles and opinions, a higher and holier consciousness appears; which indicates, of itself, a rising towards the harmony and immortality hoped for.

The highest activity is the true consciousness which has ability to voice itself to earth's remotest bound, and is forceful to dispel darkness and destroy all error. It is the self-forgetfulness attained by yielding to the law of Love. Here God rests from his labors. Strife is no longer visible. This is the Mind which knows not sin, sickness or death, because its ever-presence destroys their seeming; — the Mind which creates, governs and sustains an all-harmonious universe. A Mind executing its own spiritual law, and perpetually governing by it, reflects the perfect individuality of Good.

RIGHT knowledge gives right thought; right thought gives a right, or righteous, body — or the body of the human Jesus. "As a man thinketh in his heart, so is he." Being of the same mind as Christ Jesus, we "eat of his flesh and drink of his blood," and grow in the knowledge and understanding of Truth that "makes us free."

"THE TRAVAIL OF MY SOUL."

J. S. EASTAMAN, C. S. D.

DURING the next four years, many things occurred in which I can plainly trace the love of the Father about me. I had passed through the ranks of ordinary and able seaman, and had come to be second-mate of an American ship bound for Australia. Running Eastward in high latitudes, after having passed the Cape of Good Hope, we encountered a heavy gale of wind; all hands having been called out three times during the night, to shorten sail. At about five in the morning, I sent aloft two men to relieve two others, — one of whom was to take his next watch below, and the other, his post at the wheel. The "reliefs" were returned shortly, with the message to me: "We will not come down for Jesus Christ, 'till we have finished." Later, the insubordinates came down on deck; but no sooner had they reached it, than a sea lifted them off their feet, washed them from side to side, and plunged them overboard. I, with others driven forward by the same sea, succeeded in saving myself — but what a wretched spectacle, to see those two, powerful men *hopelessly* swimming after the ship! Both captain and first mate saw them, but the fierceness of the gale rendered it impossible to heave-to and put out a boat. Thus, the men who defied even Jesus Christ, in less than an hour had to face the mighty Judge.

A few days after our return to Calcutta I was offered, and accepted, command of a native vessel. My crew throughout was shipped of natives. On our way to P—— a heavy gale blew away all our sails, leaving the ship to run helplessly under bare poles. I let her run before the wind until we got into five fathoms of water, when I dropped both anchors, and waited for daylight. Next morning, on seeing land and finding by my charts that a harbor was dead to leeward, I had hoisted the signal for pilot. About noon, a catamaran with two natives reached us. I took one on board, hauled up the anchors and started for land.

The pilot had said nothing about having to pass through breakers, and I myself was on top of the cabin-house when I suddenly saw my crew jumping overboard. I looked back, and there was a great roller about to break over our stern. The sea boarded the ship, and knocked me down into the hatch (open for

trimming shifted cargo) which of course was filled with water. I naturally attempted to swim, but soon found the water disappearing, as it sank into the cargo of "seeds in bulk." I got upon deck, found the ship inside the breakers, but broadside to the wind; the helmsman, with the others, having jumped to avoid being hurt by the sea. Soon, by means of rope-ends hanging over the vessel's side, they all crawled back on board. After much difficulty I got her before the wind and well under shelter; when attempting to cast anchor, I found one was gone, leaving the other to do double duty.

I had my chest packed, made water-tight by means of tallow-filling about lid and keyhole, and brought on deck, in case of trouble; also, had a canvas bag filled with my firmly tied sea-clothes. That night the wind shifted to the opposite point of the compass, by midnight blowing hard, and with quite a sea running. The anchor dragged, and soon the vessel struck, beginning quickly to break up. The crew leaped overboard and swam for land, but I had to depend upon something to carry me there. The boats having been washed away after losing our sails, I saw I must face death, and trust God for life. Throwing my chest overboard, I lashed myself to the canvas bag, and leaped. Under lee of the vessel, I kept on top; but drifting into rough water, the struggle for life began, I being sometimes on top of the bag, sometimes underneath. Finally, something touched my arm. I grasped, and found it to be my sea chest. "Welcome, old friend!" I exclaimed; and proceeded to lash myself to it, and let go the bag. I was constantly on top thereafter; but the sea frequently washing over me, I of course continued to drink more and more salt water.

I know not how long I thus drifted before becoming unconscious. When I came to myself again, I was standing on my head on the sand; and my feet, held in air, were being mercilessly beaten on the soles by some of the crew who had rescued me. It was a savage way to pump water out of those drowned; but thanks to God, I was returned to consciousness. When I moved, they laid me down and rubbed and pounded me frightfully, as I then thought; but when I gained voice to speak, they stopped and I was all right, only very stupid.

After awhile, all wet and shivering, they asked if I could strike a light by which to build a fire to keep us warm. I told them to bring me the chest that was saved, which proved to be

perfectly dry inside. I had no matches, and the tinder-box was lost; but I did have a pair of loaded revolvers. Taking a few dry, white shirts, and firing three or four shots through them, I gained the coveted flame which the men soon enlarged into three, great, blazing fires. In the center space between the three, we kept warm. At daybreak, a few timbers and the vessel's keel proved all that was left of her. Gathering the washed-up cargo and stores of rice and fish, I dispatched a messenger to Madras, to advise the owners at Calcutta of the disaster.

For seventeen days we lived on that rice, with very bad water to which I was not accustomed; and the result was, for me, an attack of bloody dysentery. Death again stared me in the face, when the crew volunteered to divide; part to remain with the cargo, and part to convey me to the city over four hundred miles inland. I gave them money to buy a canoe, in which we rowed up rivers and creeks to within fifty miles of the city. Here they purchased a bullock-cart and bullocks, transferred me and my bed to the cart, and drove to C—— where we arrived on Sunday morning. Under the scorching sun, and in a high fever, I told them to ask a white man, standing in a doorway, for a drink of water. He replied: "I am going to church with my wife. There is the hospital,—go there."

To the hospital they took me, and there I remained three weeks — until the Doctor advised me to reach Calcutta soon as possible, as he could not help me. A friend, an Irish soldier, volunteering to raise a subscription, collected about three hundred dollars; but, unfortunately for us both, he went on a spree and drank up nearly half of it. There was enough left to start us well on the way however, and my faithful natives again took charge of me — this time for a thousand-mile ride in a bullock-cart, they walking beside it as before.

Owing to the scorching climate, travel in India is possible only at night. Our course took us over a narrow road in the midst of a jungle, and we nightly heard in our vicinity the cries of various wild beasts of central India. None molested us, however, until the tenth night of our journey; when some tigers came out of the jungle and carried off one of the bullocks. The men took refuge under the cart, and I lighted a large torch always kept at hand. This frightened away the beasts, and we encamped until we could get another bullock. Thirty days' travel brought us to Calcutta, and I went directly to the hospital where I remained over forty days, before I was well.

At this port, I finally shipped as boatswain of a large English ship; but before sailing, a hurricane visited the city, and drove four hundred vessels ashore. Ours was driven so high inland that her jib-boom went through a house; and when the gale subsided, it left her standing in the midst of the garden through which they had to dig a channel in order to re-launch her. Hundreds were killed by falling spars, blocks, etc., as the numerous ships collided on their way to destruction, while many were drowned; but I, as usual, escaped without a scratch. Can I, *dare* I, doubt the loving protection of the Father, so continually manifested for His trusting child!

Numbers of wrecks cast on shore, naturally left many passengers and sailors unable for weeks to secure a passage. As many others had done to make their escape, I myself finally shipped before the mast, and so reached Manilla. Thence we set sail for Boston; but, striking on a coral reef, had to return.

On the second start, all went well until we encountered a typhoon at Java Head, before which we ran for three days and nights. Apparently considered by the officers as specially trustworthy, I was kept at the wheel over fourteen hours. Finally, upon telling the mate I could stand that no longer, he supplied my place. I had just reached the forecastle, and was devouring a chunk of beef, when I was called on deck, and told to take the wheel again. A sea, boarding the ship, had washed away the second-mate and two men. I then kept the wheel until four in the morning, when the ship was heaved over on her beam-ends, losing the three top masts with all attached. Completely exhausted, we all lay down in a heap on the upturned side of the house, and slept soundly.

At seven o'clock I waked, to find the ship upright, masts and yards overboard, and everything on board in deplorable condition. Within quarter of a mile was a large French bark totally dismasted; while three miles to leeward a dismasted English ship floated a few hours, and then sank head first. All gave signs of the past turbulence, save sea and sky. The former, but a few hours before tempest-tossed, was now resting in peace and loveliness; while I, through continually increased confidence in God's manifest power and will to preserve me, had advanced thus much further toward my "new birth," — and the consequent ability to calm, for humanity, more tumultuous seas of error than any of which I at that time was aware.

DRUGS, HYGIENE AND HYPNOTISM.

THE following clipping, taken from the NEW YORK TRIBUNE, illustrates the growing distrust of drugs, even among physicians. It is the experience of a man prominent in his profession. He says:

> Doctors, as well as priests, are subject to these periods of depression in which they question the efficacy of their own judgment. In such a mood, while I was superintendent of l'Hospital de ——, I divided the treatment of the wards. In the one I exercised the best medical skill that the aid of drugs could afford; in the other I only gave as medicine a little acrid water. This experiment I continued for a month with equally good nursing in both wards."
>
> "Well, with what results?" said his listener.
>
> "The cases in both wards averaged just the same," answered the doctor.
>
> "And what would you infer from that?" said his companion.
>
> "I hardly know," continued the physican. "I was only thankful that the experiment did not actually score against the profession more than it did."

The disbelief in drugs among the laity, is even more pronounced. One of the most common remarks, when Christian Science is presented as a remedy for disease, is: "O, I don't believe in medicine either. I never take any medicine. I rely on rest, exercise and a few simple remedies." In a word, it is evident that both physicans and patients are distinctly shifting their basis of belief. Once, when they had implicit faith in drugs, Christian Science practitioners, because they would not give drugs, were thought to be trifling with human life; while if any particular disease baffled the skill of the doctors, it was only because the particular drug for that particular disease had not yet been discovered. God had suppositionally hidden it away somewhere in his laboratory of nature, and the faithful seeker would be sure to find it.

This claim is no longer made. All that is now claimed for drugs is, that they are temporary expedients, not curative agencies; and, unless used sparingly at that, are likely to do more mischief than good. It now injures a physician's practice, for him to have the reputation of giving much medicine. Physicians are coming to rely upon diet, exercise, rest, sleep, "observance of the laws of health,"— in a word, upon hygiene as the remedial agent. In this connection, note the following points.

First: Materia-medical error has made a radical change of base.

Second: It does not acknowledge,— is not fully conscious of the fact,— that it *has* made a change of base.

Third: It now denounces Christian Science as strongly for not accepting hygiene, as formerly for not accepting drugs. It thinks that the usefulness and the scientific basis of hygiene are self-evident; and that no fairly intelligent person can fail to recognize this.

Fourth: Materia medica is always as fully engrossed with its latest conceit, as a child is with its newest toy. A few months ago, it was delirious with joy over Koch's lymph, as a certain cure for consumption; now, that is become an exploded theory. Recently also, chloride of gold was declared to be a sure cure for drunkenness; already physicians are pronouncing this worthless.

Fifth: Materia medical error would have us discard the Science which has been proven by demonstration, for its own latest "guess," — exchange a pearl for a bubble!

Sixth: Hygiene is a more refined and attractive form of error, and hence more likely to deceive. Error, when pressed by Truth, works from the gross into more refined forms; and, in so doing, is working towards its final extinction,—for error is bound to destroy itself.

Seventh: Materia medical error already shows signs of another change of base, *viz:* from hygiene to hypnotism. The French surgeons use hypnotism as a substitute for anæsthetics in surgical operations, and also as a remedy for disease. Here, this error has reached a point where it discards all visible means, and uses what it calls mental means,— forgetting that it once ridiculed Christian Science because *it* employed invisible, mental means. Without word of apology or blush of shame, it adopts what seems to be a "mental means." Hypnotism, though invisible, is material; and *Materia Medica* is no nearer the Truth than when it set forth drugs or hygiene.

Eighth: The fickleness of Materia medical error, shown in the celerity with which it discards its working basis of yesterday to adopt a new one tomorrow, cannot fail to raise, among thinkers, the question as to whether *Materia Medica* has any real basis at all.

On the other hand, Christian Science pursues the even tenor of its way; working yesterday, today, always, upon the same changeless basis, *viz:* Immortal Mind. The strong contrast between the waverings of fickle, abortive error, and the onward march of steadfast, immutable Principle, must engage the profound attention of thoughtful persons, and prove a powerful leader to guide them to the Truth.

THE KINGDOM OF GOD.

KATHLEEN.

"Out of the mouth of babes and sucklings thou hast perfected praise."

Oh, for the faith of the children!
What is it their angels behold?
To them doth the face of the Father
His tend'rest love ever unfold.
Reynolds, the sunny-browed darling,
So happy with mamma to play,
Gives to its own proper kingdom
The wood, and the wax, and the clay.
But a puzzled thought is sleeping
In the depths of the clear, frank eyes.
This babe in the Truth, is creeping
Away from the prudent and wise.
Mamma's described, for his guessing,
A something that baffles him, quite;
None of the kingdoms possessing
Anything fitting aright.
"It is me, myself, you are showing;
"But mamma, it never can be!
"You would class me with things unknowing;
"*I* am not of those kingdoms three."
But dear mamma's eyes are smiling
With the "wisdom" of all the years,
As the mortal thought, beguiling,
Like unaltering Truth appears.
"Yes; your guessing brings my meaning,
"For you, darling, were in my thought:
"But why so puzzled seeming,—
"Have you all the kingdoms sought?
"There are but three for your seeking;
"In one, find *your* banner unfurled."
Blind mother! hear, Christ is speaking: —
"My kingdom is not of this world."
Think of the teacher-boy, standing
Unawed by the Rabbis of old;

As Truth, through this child commanding,
So clearly and bravely is told:
"Mamma, your pardon I'm craving,—
"To none of these three was I given;
"For I, the child of the Father,
"Belong to the kingdom of Heaven."
"And a little child shall lead them."
The mother bends humble and meek.
The love of the Father will feed them
Who early His kingdom will seek.

TRUE STORY OF BLANCHE'S DEMONSTRATION.

MARY ALICE KROH.

BLANCHE is a little girl who lives in the new state of Idaho, or the "Gem of the Mountains" as people living there love to call it. It truly is like a beautiful gem set in a ring of mountains, for the mountains entirely surround it. Her home is a sunny little cottage of eight rooms, on a farm six miles from town, and on a road having little travel; so she sees few people except her own family and an occasional visitor.

Perhaps you will wonder how she amuses herself, with no little friends to see every day. On a farm, there are many living and loving creatures that help to make a bright, sweet child happy. Two of her pets are cunning little Jersey calves,— but these are fast "growing up"; Buttercup and Daisy are their names. The birds in the trees sing and chirp to her, and she seems to understand them. Do you suppose she learned the bird-language of the two little canaries of which she has the care? One of these, Tommy, she has had almost five years; having brought him all the way, in the cars, from her distant Iowa home. If he gets a belief of being sick, his little mistress treats him; and he at once recovers, and sings again. But Blanche loves all kinds of birds — wild ones, as well as her own caged pets.

In this new country there are many coyotes (kī'-ō-tēs) a kind of small prairie-wolf about as large as a good-sized dog. They are a great trouble to the farmers, for they steal chickens and lambs; so, sometimes, men put a piece of poisoned meat near the coyotes' dens. One day Blanche's brother David was walking a long way from home, when he found a poor crow fluttering on

the ground near a piece of this meat, evidently suffering from the mortal belief of strychnine-poisoning. Most men would have left it; but he thought how sorry Blanche would feel if she saw the poor bird.

It was much larger than a pigeon; and, as it tried to bite him, he tied its feet together with a cord he had in his pocket. He then carried it home, and laid it on the front porch; calling to Blanche, who was practising her music-lesson in the parlor, to come out and see what he had brought to her. She ran out, and saw the jet-black bird fluttering on the floor. When David told her what the matter was, she at first was frightened. He asked: "Ought you not to treat it?" She at once began to treat herself for fear, went into the house, took her SCIENCE AND HEALTH, and began to read of the true Life, which is God. She realized that nought could harm the life of the bird; that it was mortal mind that had bound it — not the good "all-father" who gives to all His creatures freedom and health — as taught in the dear book she read. The crow began to revive. The convulsions became less frequent, until the final struggle between Truth and error (poison) ceased. Just as we were going out with Blanche, to give it some bread, and she was talking of taming it for another pet, it triumphantly spread its large, black wings, and gently raised itself in air. After pausing for a little, as if saying gladly: "Thank you, thank you, Blanchie! O, how free I am, I am!" with a few louds "caws" it flew higher and higher. We watched it long and joyfully, to see it fly so gaily away.

Long it lingered in the blue above us. Higher and wider became its circles; then, when it became a tiny speck in the sky, we traced its flight toward the distant Blue Mountains. Never once did it pause, or descend to earth. It was now free, and needed no rest. As we watched it floating so very high, David said: "That is the way with Truth; error cannot bind it. A short time ago the bird seemed to be in my power, and I could bind it; but now, it is far beyond my reach. Thus it is with Truth. When it spreads its wings, and soars, no power of error can bind it. So we all have the power, in our blessed Science, to fly away from, or rise above error."

Dear children, when temptations (the seeming power of error) try to bind you, spread your wings of good thoughts, and soar far above it; then, it can no more harm you than you can stretch forth your hand and grasp the bird that has flown.

OPEN LETTERS.

SOWING BESIDE ALL WATERS.

It will be five years next February, since I took the first course of instruction in Christian Science, for which I feel very grateful. Since then, I have taken the Primary lessons twice, in order to satisfy a desire for thoroughness in the letter. I cannot express my gratitude for the Truth that has come to me through the faithful and systematic teaching of my dear sister. I *know*, from my demonstrations, that I have found the Truth pure and simple. A child could understand it, and "a wayfaring man, though a fool, could not err therein." Before, I did not feel sure of my *footing*; now, I know my feet are on the ROCK.

Our Sunday and Wednesday meetings are very interesting. New attendants are coming all the time, and our Cause is steadily advancing.

I reside at H——, and, as I go back and forth on the cars, of course have opportunity of meeting numbers of persons; always finding some one ready for the Truth. Last Wednesday, I found the car crowded; the only vacant seat being beside a young gentleman. I asked: "Are you keeping this seat for one of your friends?" He answered: "No! I have no friends, and few acquaintances." I took the seat and, entering into conversation with him, learned that — though very young — he was tired of the hollowness of everything in the world. He had been bitterly disappointed in one of his friends, four years before, and had come to judge everybody from that standpoint. I opened my mouth, and Truth spoke the word "like apples of gold in pictures of silver." He asked: "What is this religion called, that you are talking?" I answered: "This is what Jesus taught." "Why!" said he, "it is what I have been looking for all my life. I belong to church, but my religion does not satisfy me." He gladly "left all" to follow Christ—and I know he will not be disappointed.

I like the sowing "beside all waters." Principle directs, when we are willing to be led by Spirit. I had no idea of writing such an extensive *note* when I commenced; but, I thought perhaps you would like to have a little idea of the work here.—E. E. B., HARTWELL, OHIO.

If the following thoughts on Bible lesson for December 6, will do good, or are worthy the space, I shall be glad to give them; otherwise, you can use them for the famous waste-basket. Cut, abridge o. destroy.—M. F. B. Manchester N. H.

SCIENCE AND HEALTH tells us that "the real cross that Jesus bore up the hill of grief, was the world's hatred of Truth and Love." Then this is the cross his followers will have to bear; and only in the degree that we oppose, or go contrary to the world, do we have a cross to bear; the world loving its own. He overcame the world the flesh and the devil, (evil) and we have the same work to do for ourselves. The world, the flesh and all evil, is the belief in other powers, (when we have admitted that in God is *all* power) and the belief of life substance and intelligence in matter. Jesus' heaviest cross was taken up at the foot of Calvary. This place in mind called "the place of the skull," denotes emptiness, lack of intelligence. When we reach that place and are able to see the utter emptiness of all *human* claims of intelligence, we too shall give up the ghost (pneuma) wind, air; or the belief that life is sustained by aught beside God, Spirit.

Jesus was crucified by evil thoughts — envy, malice, revenge — which had been stirred up by his good words and works. These were a constant rebuke to the Jews, and they thought to get rid of the teachings of God (Good) by taking his life — but what an ignoble defeat! Error never has and never can destroy anything but itself; so mortal thoughts, expressed in mortal men, only destroyed in Jesus the last flickering ray of mortality; and he took on a higher sense of life, which he expressed to them three days later. Our way is the same. As we oppose human laws, denounce the evils of the world, rise into more spiritual altitudes of thought, speak the word of life and do the works of Jesus, error will be more and more incensed against us; until finally, it will drive us to the summit of Calvary — the place whence we shall behold the emptiness of human wisdom and personal sense — and, as of yore, this greatest of all chemicalizations will end in a higher sense of life.

The rejection and crucifixion of Truth — Christ — is going on to-day. As of old, Truth is reckoned with transgressors. We often see sentences like this: "Pantheism, Theosophy, Christian Science, Spiritualism, Mind-cure etc." These robbers of man's rights and inheritance, cloud the glory of the risen Saviour; but the cloud will pass away, and the glory of the Sun (Son) will seem all the brighter after the clouds.

Pilate was inspired to crown Jesus with his true title, KING OF THE JEWS — King of the Judeans,— see "Judah" SCIENCE AND HEALTH, 568. It was written in different languages, for all tongues must learn to read the *title* clear. The "whole garment," was the robe of righteousness which he alone has worn. The directions for obtaining this garment are given in SCIENCE AND HEALTH, and each one must obtain it for himself. Even here, however, there is danger that only half of the recipe will be taken; some saying, "I like the Theology—of Christian Science, but don't care much for the healing;" others, "I like the healing, but don't want the Theology." If the garment is divided, we shall be only little better off than before. In fact, the true garment cannot be divided; for the *right* understanding of the Theology of Christian Science *is* the healing power. Many are casting lots for the garment, saying, "lo here! and lo there!"; but in due time, and as each is ready, it will be revealed to all where and what it is. We shall never wear it, 'till the last claim of life in matter, and intelligence within a scull, has given place to the realization of life and intelligence in divine Principle.

It is singular that John, alone, speaks of himself as being at the crucifixion; and he alone seems to have seen Mary, the Mother of Jesus. Matthew, Mark and Luke, saw the women *afar off*; but, the more spiritual John saw them at the foot of the cross. When Jesus saw them both, he said, "Woman, behold thy son;" and to John, "Behold thy mother." As the original omits the word *home*,— reading, "from that hour that disciple took her unto his own,"— it is possible that Jesus was pointing out to the disciple so near to him in spiritual consciousness, the divine Principle as the Mother of man; and that from that hour John knew no other Mother,— hence the great "revelation" which came to him. Mary the Mother, (purity) and the sister-thought, (which must be love) with the penitence symbolized by Mary the Magdalene, are qualities of mind which must be found at the foot of every cross; and these lift up the cross, and bear it till the crown is won. After this spiritual union of John and his Mother, Jesus, knowing that all things were accomplished, said: "I thirst,"--for a higher sense of life; but error, mortal mind, offering him only vinegar and hyssop — decay and death— he bowed his head and gave up his sense of life in matter, which he had assumed only to show us the way out of it.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."— Mark x. 15.

LOVING the Children's Department as I do, I cannot longer conceal the gems of Truth revealed by my little nephew (seven years old) while on a few weeks' visit to us. He read the BIBLE, SCIENCE AND HEALTH, all the articles in the Children's Department, and soon caught the spirit. On retiring; I taught him the Lord's Prayer; and the Spirit was given without measure, as was many times proven by his questions.

One evening he asked: "Auntie, why was it that King Herod did not rise again, like Jesus?" Before I had time to reply, he said:

"O, I see; because his life was mortal-mind, and Jesus' was divine." At another time, as we were studying the *Bible Lesson* when he was playing in the room, he stopped suddenly, and queried: "Auntie; if I am naughty, am I helping to crucify the Christ?" "Yes, dear; and when you are good, and think good thoughts, you are helping to lift up the Son of Man," I replied. Again, at another time: "Grandma; if I treat all the children in the world, (that is, if he held all the children in the thought of Love) does that include me?" He caught the thought that if we love *all* mankind, self will not need to be treated. One day I read, in the JOURNAL for July 1890, the Address of Welcome, which specially attracted his attention. When I finished, he said: "Auntie; please give me some paper?" "What are you going to do?" I asked. "O, I want to tell mamma and sister Mabel about Christian Science. Auntie dear; I wish mamma knew about Jesus, as you do. Won't you tell her?" "Darling, God will teach her," I answered; — and He has. Although more than a year has passed, she is now reaching out for the "pearl of great price."

He wrote his little letter; and, when finished, brought it to me. Now that it has brought forth fruit, I will give it in his own childish way; hoping it may help some little boy or girl to find the "Kingdom of Heaven," as he did, through the Christ-teachings. — R. L. B.

DEAR MAMMA AND MABLE — I have got the key to open the door of God. If you don't know what it is, it is the Christ teachings. When anything gets the matter with you, *think* God is all — God is all — I am doing the will of God. I read the books — I am going to bring some books home. Love to all. C. C.

MANY in this community who a few months ago were opponents of Science, are now favorably disposed towards its advocates. Demonstration is convincing them of the truth of Christian Science. The demonstrations are moral and spiritual, as well as physical. One family of four, (father, mother, son and daughter, who came for physical healing, and who were of the Catholic faith) was not only healed, but converted. They are now firm in the faith of Christian Science, and are studying SCIENCE AND HEALTH, learning to live the grand Truth it teaches.

Another family (German) that had always used beer, wine, etc., has found Christian Science a complete Saviour. The father, mother and one child were physically healed, and now they say: "We have no more use for beer, wine, or any other liquors. Our desire for those things has been destroyed, and we thank God we have been lifted above them. Christian Science is what we now hunger and thirst for." This man had a vineyard, and was making wine; but he has quit it. He is destroying most of his vines, for he says he can now make better use of the ground.

My heart goes out in gratitude and thanksgiving for the many demonstrations of the reality and presence of infinite Love. I find that my effort to place SCIENCE AND HEALTH in the hands of all I can, results in good to me and in blessings to others. I am now working in a small town a few miles from where I have been located for several years. A few months ago I had some work from this place, resulting in demonstrations, and I disposed of several copies of SCIENCE AND HEALTH. Lately I came here by invitation, and I find the seed sown has brought forth fruit. Those who procured the books, are firm for Science.

We have started public meetings devoted to the reading of our Text-book. They are well attended, and much interest is manifested. Some who have never read the book say, "I could listen all night to your reading, I like to hear it so well." I received a letter from a lady in a distant state, a stranger, desiring a copy, which I sent her; and a short time ago she wrote again, stating, "I am so glad to tell how much I appreciate SCIENCE AND HEALTH. My health has greatly improved by reading it. No amount of money could buy it, for it is life to me."—T. W. H., REPUBLIC CITY, KANSAS.

THE eighteenth verse contained in Bible lesson of December sixth, is very significant to every seeker after Truth. The apostle says, "They crucified him, and two others with him, on either side one, and Jesus in the midst."

The verse is symbolical of Truth crucified in the midst of error, between the error of the past, and the error of the future. St. Luke tells us that our Master was crucified between two thieves; one of which "railed on him, saying, if Thou be Christ, save thyself and us." The other said, "Lord remember me when Thou comest into thy kingdom."

The railing thief represents the past with its bewildering accusations; robbing individual consciousness of spiritual realization. It compels mortals to look backward over a life fraught with neglects, inconsistencies and often with willful sins. The condemnation for past transgressions unfits humanity for raising high the standard of Truth and Love; therefore, thought should be guarded from dwelling on the past.

The importuning thief represents the future which, by its glaring allurements, dazzles the gaze of mortals with the promise of time; thus stealing away the "consciousness of the eternity of now." But what sayeth the Christ? "Today thou shalt be with me in Paradise." Today is the now; and "now is the day of salvation," from sickness, sin and death. The Master calls upon his followers to improve to the uttermost the present, remembering that the eternity of now, is the All of time.— S. H. H., BRADFORD, PENNSYLVANIA.

ANOTHER three months have rolled by, and again, with more love than ever before for our church and our Cause, we send our little Christmas offering. This includes many pennies which, if they could talk, would tell you of manifold sweet sacrifices for Love's sake. Christmas-tide, with all its enticements, did not succeed in taking away from our church banks; and, very gladly and gratefully, we send an amount in excess of any former remittance.

It is a most beautiful sight to see the children growing in the understanding of Truth and Love, and I am glad that my work for the present lies among them.

I was so glad to receive a First Edition of SCIENCE AND HEALTH. It and the Fiftieth, to me, mark the birth and the ascension.— F. H., PEORIA, ILL.

NOTES FROM THE FIELD.

It has been proven to me in the last few weeks, that if we have "named the name of Christ," we *must* rely upon the knowledge it brings, under all circumstances. Men came to wire the house for electric lights one Wednesday, accomplishing very little that day. A member of the family gave out the thought, "It's an awful job; if they get through this week, they will do well." I heard them tell how long it took at this place, and that; three days to get into a cellar — and we were wanting a light by the furnace. Thursday morning it flashed upon me: It's Mind that plans, it's Mind that executes; there *are* no obstructions in Mind. I could see those men as tools guided by the one Intelligence. Before night, the work was done. We were wired to the cellar and to the most remote part of the house.

Two men came to place a damper in the kitchen range. I happened in the kitchen after they had been working a long time, and found them in what they called a "tight place,"— drilling out screws that were burned in. "The whole top of the range has got to come off! Here is another screw to drill out! can't finish tonight." Again the true thoughts did the work. Instantly that screw turned, and the top of the range could be sprung enough to slide the damper into place. Everything was back, and men were gone in a very few minutes.

It seems to me, if *we* do not acknowledge the one Power at all times, error will accumulate faster in our consciousness, than in the consciousness of those who do not say, "We see." Of course I should not expect such returns from everything mortal mind might claim as necessary; but, no matter what the senses say, it *is* Mind that plans, and Mind that executes.— Mrs. C. W. S.

While reading the definition of "Church" in Science and Health, the thought occurred to me that every true Christian Scientist should add something to the Building Fund for the proposed Church in Boston. The question then arose, "Have I anything to give?" The answer came back "You can give up tea and coffee" and some articles which seemed very necessary for winter. I accepted the proposition, and forward $5, hoping that it is sent in a spirit of Love, and will increase tenfold.— Mrs. A. D. W.

A SHORT time ago, I overheard a conversation between the little daughter of a Scientist and her young lady cousin, which brought out a thought so practical that, although clothed in the language of a child, may be helpful to older and wiser (?) ones.

The young lady had received instruction in Christian Science, yet allowed herself to complain of headache. The little one hearing her, at once asked: "Cousin, why do you speak error? Why do you not treat?" The cousin answered: "I can't. Tell me how." The wee woman gave a searching look, to be sure that she was in earnest, and began the lesson with these questions: "You know that God is all good,— *right?*" "Yes." "You know that sickness is wrong, and that God never made a wrong thing?" "Yes." "Then you know that if God does not make you sick, it isn't true that you are sick?" "Yes." "Well then," with a decided little nod by way of emphasis, "all you've got to do, is to *know* that you know it."

It is almost needless to add that the lesson was also treatment, and that the claim of headache was destroyed.—E. W., SEATTLE, WASHINGTON.

OVER a year ago, a Christian Scientist came into our midst, healed a number of cases, and firmly planted the Truth. A few months later, we organized a Sabbath School with about twenty members. Although few in number, all are earnest in the search for Truth. We are situated about twenty miles from Junction City, Kan. The Scientists at that place are considerably in advance of us; and, in our communications with them, we gain "spiritual strength." We always find them ready to instruct us in the "narrow way." Most of us are subscribers to the JOURNAL; and, with "SCIENCE AND HEALTH" and the BIBLE, we feel that we have all.— A. L. C., RILEY, KAN.

THE Scientists have lately organized a church here, and the work is progressing nicely. All saw the wisdom of our Teacher's advice; and, on November third, organized with a membership of forty-two, calling a pastor. All realize that many claims have been met, that could have been met in no other way; consequently, a feeling of greater security and freedom prevails. We anticipate a grand year for the JOURNAL, and shall do all we can to increase its circulation. Enclosed find amount for four new subscribers.— C. M. H., ST. JOSEPH, MO.

EVERY effort we make to write for the JOURNAL, is a benefit to the whole world. Should we, then, withhold anything good?

About three years ago I invited all the children that would come, to our home for a Science Sunday School. They were eight in number, and assimilated the teachings very rapidly. During the winter of that year, the belief of La Grippe and Diphtheria seemed to rule the thought in our city schools, and many children were kept at home. Determined to do all that belonged to me, to shield the little flock, I spent the hour one Sunday in laying bare the nothingness of these errors; telling them how to meet every expression about these beliefs, from their schoolmates and others; also how to hold themselves superior to fear; and, to tell their parents not to take them from school, as they would be protected where the One Mind is. As the result, not "even the smoke of fire" was upon one of their garments; though all remained in school.

Since then, the little class has more than doubled its numbers, and outgrown our home. We meet in the Christian Science rooms, now, where the regular Sunday service is held. We have two classes for children, and two teachers. In the three years I have been with them, as far as I know, not a child has remained at home once because of beliefs. Where is there a Sunday School, outside of Science, that can make such a record? — A. T. A., LAWRENCE, MASS.

I THOUGHT, a year ago, I could do without the JOURNAL; but it does seem to me I have missed a welcome visitor,— a visitor that brought many bright thoughts which I can scarcely afford to lose. Enclosed please find two dollars for the year 1892, hoping the JOURNAL may carry the glad tidings to many weary ones this coming year.— J. B.

THE following amusing incident is not without its moral. The authorities in B—— were about to have the whole school vaccinated. Among the smaller grades were four or five little ones who were either children or relatives of Scientists. With great deliberation they met together one afternoon, and earnestly talked over the matter; declaring that they were not going to be vaccinated, — for they would tell them (the authorities) that they did not belong to "*that church.*" — M. E. W., BELOIT, WISCONSIN.

We herein send a draft for the Church Building Fund. This makes, in all, $140. sent by the students from this place, and there is more to follow. This seems but a mite, but we are thankful we have this little invested in so great an enterprise. We have learned, by experience, that we appreciate most truly that to which we lend our financial support. We love the Mother Church because we have an investment in it, though it may be but one dollar. If each Christian Scientist would give even one dollar would it not build the church? Furthermore, could we conscientiously accept the hospitality of this church, if we should have the opportunity to visit Boston, knowing that we had not given even a mite to aid in the possibility of its undertaking? — A. F.

I have sent to London to ask for two copies of Science and Health; one of which I wish to make use of, and the other ordered by a young man, an American, who had the subject of Christian Science presented to him while in Berlin. He has attended the study of the Sunday School lessons which we have every Sunday, in the room of Frau Consul G——, and the Truth and beauty which they bring out have been brought to his consciousness. My hostess grows in the understanding, which has come to us all, to "reprove the world of sin, righteousness and judgment." We are conscious of the mission of the Comforter, and are grateful that the belief of error cannot be hid from the all-searching Love; knowing that purification of self, is the work of Divine Science. — A. S. B., Berlin, Prussia.

The following notice appeared in the *Buffalo Commercial Advertiser* of November 28, 1891. It carries its own word of encouragement for each and all of those who are earnestly and unitedly working toward the common end.

CHURCH PROPERTY SOLD.

The trustees of the Church of Christ (Scientist) have completed negotiations for the purchase of the property of the West Side Presbyterian Church (Dr. Lord's). This property consists of a large lot, corner of Jersey street and Prospect avenue, together with the stone church edifice now located on the Jersey street front. The terms of the sale have not been made public. The Christian Scientists have a nice piece of property with plenty of room to grow.

QUESTIONS AND ANSWERS.

In our last JOURNAL we find request for a systematic way in which to study SCIENCE AND HEALTH and the BIBLE. In my opinion this is a very deep question; for what appears a system to one, is rejected as such by others. But when you are ready to lay aside self; when you are ready to say you are nothing; when you are ready secretly to be true to your convictions, and have the moral courage openly to stand by them, try my "system," — by which I have healed myself morally and physically, also my family.

I take SCIENCE AND HEALTH, begin at the first page and read consecutively through; also the BIBLE and Rotherham translation of the New Testament. Besides this, I study Unity of Good, and Rudiments and Rules. These all require practical study. Then it is necessary to study the Christian Science JOURNAL and *Quarterly.*

Lay aside all other reading; you have no time to waste. Our thoughts either lead us to death, or to Life everlasting. Jesus said: "I am the true vine, ye are the branches," meaning — not his corporeality, which he finally removed from them — but that his teaching was the Christ-Truth which all must follow. It was the spiritual teaching which the Saducees and Pharisees objected to, for it destroyed the lies of the five personal senses, and ascribed all power, all knowledge, all wisdom to *God.* The Truth which Jesus taught, is the same Truth found in SCIENCE AND HEALTH. It is the second appearing of the Christ. It has never changed; for Truth never can change, or be changed. We are the ones who must change. We must set aside our opinions, stop doubting, destroy fear, look *in* instead of *out.*

Not quite two years ago, a beloved sister told me that the whole of Science was contained in SCIENCE AND HEALTH. I accepted the statement, and went honestly to work,— never doubting, always trusting. It took away my desire for false pleasures. When I began, I was a puny, selfish crank addicted to drinking smoking and gambling, as well, as a victim of physical diseases. I could see no beauty in anything outside my own selfish desires, had lost all sense of smell from belief of catarrh, and had pronounced kidney trouble. One by one, as a receding ship appears more indistinct until lost sight of in the horizon, the boundary of material

sight, the beliefs have vanished. The subject is changed, and their occurrence is forgotten. The beauties of SCIENCE AND HEALTH have flowed in upon my vision, until I am unable to behold these old beliefs. Truth has triumphed over error. It has done this for *me*, it will do it for *all* who will honestly search these pages.

In my every-day work, through Science I have accomplished wonders. Every thing goes smoother, wears better; and I really do not know what it is to get tired, because Truth is always near me to destroy such claims. It has taught me, in greatest extremity of danger, to place my trust in God. It was the destruction of fear, that saved Daniel from the lion's den. It is SCIENCE AND HEALTH which is able to roll away the stone of mortal sense by lifting our thoughts to catch brighter gleams of the at-one-ment with Christ Jesus.

PLEASE tell us how to conduct a Reading Room and Dispensary How do you do in Boston? — W.

DISPENSARY work in Boston, as in other places, is productive of more to *do* than to *say*. To forearm, rather than to frighten: One in charge needs to gain wisdom from on high at every step, to meet the numberless demands and unforeseen emergencies arising on all sides, in this essentially indiscriminate dealing with all phases of humanity believing in various forms and degrees of error. Under present management with us, so appreciably is this need met, that, upon entering the pleasant, neatly-kept quarters of the Dispensary, there is instant recognition of the mild dignity — not repellant rigidity — of its atmosphere.

Our Reading Room now is the Dispensary also, and both are under one supervision. Thus is required some business ability, to keep advantageously stocked with all Works edited both by the author of SCIENCE AND HEALTH and the Christian Science Publishing Society — to meet the need of both patients and visitors.

In regard to fees for treatment: The "contribution box" was long ago abandoned as unfeasible; the charge in each case now (by the one in charge of the Dispensary) being adjusted to the means of the patient — and so understood at the outset. At all times, some give the regular fee for treatment-by-week; others, from seeming necessity, are restricted to less; others still, to nothing. It is hardly needful to add that belief in "lack of

means," as in "lack of health" or "lack of principle," is error to be corrected, far as possible, by one conscious of the power to demonstrate over this phase of mortal mind.

In regard to placing patients: Acquaintance with the dominant thoughts of the various local healers themselves, also ready reading of the claims to "traits" or "disease" of the patient — in short, wisdom — is always needed to decide upon whom to bring together in the *important* relationship of healer and patient. "Acute" claims, requiring brief but immediate care, devolve necessarily, as a rule, upon the one in charge of the Dispensary — particularly in a large city where members of the Association mainly reside at some distance, in the suburbs.

In reference to admission of members to the Dispensary Association: It here has lately been deemed wise to adopt the orderly method of having all applications made a month in advance; to enable a "standing committee on investigation" to report at the following monthly meeting, at which time general action of the body is taken.

If in addition to the above other, special, points are needed, we will be glad to supply by correspondence. One general, governing thought has, by the writer, been *demonstrated* to be an exceedingly safe and helpful guide under all circumstances, *viz:* Mind brings order out of chaos, — not chaos out of order. Where this, instead of pride, ambition or fear, is the real aim underlying act word and desire throughout, it gradually — *but surely* — works out, upon any surroundings or emergencies we may be called upon to meet, unmistakable evidence of itself. Coupled with the Golden Rule, it forms, for good, a union that is none the less vigorous because quiet.

THE only reason I do not write, is, that my time is crowded "full to the brim" every day. For each Sunday I must prepare the Bible lesson and three sermons,— two for our rooms, and one to be given at a school-house four miles from town. Then on Thursday, we visit the jail, to lift into the light the despondent ones there. This "talk" is always given some previous preparation. Also, careful preparation is usually needful for the Thursday night meeting, which is set apart for the study of SCIENCE AND HEALTH; several pages having been given out the previous Sunday. Friday night we hold a meeting on the "flats," among those who heretofore have been rather neglected.

These duties, frequent trips to other towns, and the treatment of patients, often give rise to the thought: "If I could only demonstrate over sleeping, how much more time I could have!" Yet there is work enough to fill the entire twenty-four hours; and then leave no more *leisure* time than now.

The error recently uncovered in *self*, proves to be a greater desire to draw within our circle those who stand well in the world's opinion, than to seek the brother of worldly inconsequence — him that is "despised and rejected of men." Truly, the attempt to "conciliate society" *is a worldly weakness;* but, the claim is met, and being mastered. Since Christ sends us to seek and save "that which is lost," our first duty is with the greatest sinner we can find. And yet to save, we must ourselves be "lifted up," for we can "draw all men" no higher than our own level. What an incentive to spiritual advancement!

The most wonderful demonstration (wonderful to mortals) made here recently, was the healing of an engineer's face *without a scar.* The burn was deep, and, at the time I was called, he thought he would lose his sight,— the eye-balls being burned so that a scab formed over them; but they are entirely well.— M. S., GRAND FORKS, N. DAKOTA.

The "greatest sinner" is not necessarily the person of "worldly inconsequence," or even the willing resident of the "slums." He is quite as often the wealthy, influential, self-complacent denizen of the fashionable quarter. Remember, he is nearest to the kingdom of heaven who is most dissatisfied with this world and himself. "The first shall be last, and the last first." In Jesus' time the "common people heard him gladly" and first,— not they of worldly importance. To-day, His gospel comes to the great ones of this world, really, first. It is presented to the intellectual, thinking people; not as a matter of blind, ignorant, unreasoning faith, but of reasonable obedience, knowledge, understanding,— in other words as SCIENCE. The "great ones of earth" need to hear the call, "Come, let us reason together," quite as much as the "common people" need to hear the comforting words, "Come unto me all ye that labor and are heavy laden;" for the "great ones" are less conscious of their stupendous need. These are not to be sought because they "stand well in the world's opinion," hence may confer prestige and influence upon Christian Science; but because, more than any other, they need to be wakened from the lethargy of self-satisfaction. It is not possible for any mortal man to confer favor upon, or add influence to, Christian Science. He can be, *will be*, honored, dignified, glorified by it, if he perceives, accepts, obeys and lives its Principle. — EDITOR.

HEALING.

WHEN I left my home in Nova Scotia a little over two years ago, in search of spiritual and physical health, I left it with the belief of death staring me in the face. I had been in the Doctor's care some ten or twelve years before, and sentence of death had been pronounced upon me by a great many mortal minds; but, so far as I remember now, I myself never for an instant entertained the thought of not getting better. When, after years of error, the same belief began to manifest itself again more and more, I came to think there was no escape for me — unless I could go somewhere and receive both physical and spiritual healing. When reading about Jesus and his disciples' healing the sick, and casting out devils, I could not help wondering why they couldn't do the same now in the churches; but thought it must be because of lack of spiritual power which Jesus and his disciples possessed.

About the time I began reading the Bible to find out how I could be saved, the beautiful words "Christian Science" and "Christian Scientists" first came to my notice; sometimes in articles in the papers, at others, in a few words falling upon my ear. I thought much about the subject, and wondered what it was. Then I saw a Christian Scientist's card in a newspaper, and the thought came: "If it is like Jesus' teaching and healing, there is no reason why I cannot receive help." I am very glad to say that from the first time I heard the term "Christian Science," I thought it must be good and Christ-like; and that it must be very different from the religion of the world, which I could see suffered my friends and associates, one after another, to "pass on" without help. How I wished I could help them, and tell them how to become good! but, it was necessary that I should first seek Truth, and learn how to become good myself.

When I first applied to Christian Science for help, I had, during the greater part of twelve or fifteen years, been using two crutches; but after studying the BIBLE and SCIENCE AND HEALTH, and receiving about six weeks' treatment, the Truth enabled me to throw aside crutches, and depend on God alone for my support.

It was a great relief to be told that God is our Life; that we are *all* His children, hence there is no such thing as one being better than another; and, that it is right to love everybody in the world. It seemed to lift a great weight off my shoulders, to find

that I could at once begin to love *everybody*, because we are all spiritual brothers and sisters — offspring of the same Father who *is* Love.

To many of the Post offices along the coast of Nova Scotia, I have sent considerable Christian Science literature for distribution, and I know there will be much good done. Have heard from some of the places already.— L. T. S., NEWTONVILLE, MASS.

IN the universal desire for Love and Life, I, like many others, had turned in this direction and in that, hoping at each new point in the search to grasp these unseen forces, which, when found, must bring an abiding satisfaction that would rule out uncertainty, unrest, and further alternatings between hope and fear. In my earliest consciousness, God stood for good; but, the opposite realization in the world around me caused me to doubt this intuitive sense of abstract good, and brought to me the sense of self-condemnation because of my inability to demonstrate over the bondage of evil. With Paul, I could exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" The answer: "I thank God through Jesus Christ our Lord," seemed meaningless; for sin, sickness and death abounded. After canvassing the field for spiritual *versus* material proof, I reached a point where I disbelieved that, "Where death abounded, grace should much more abound;" and, like "the fool," I said in my heart, "There is no God."

While seeking a remedy for physical ill, having failed to find one in medicine, I was led to a Christian Scientist. After the first conversation, "mine infirmity," as physical, was of secondary consideration! I knew then, as surely as to-day, that in Christian Science *alone* could be found "The law of the Spirit of life in Christ Jesus," that frees "from the law of sin and death." These words of Scripture were so familiar! but, in the consciousness all about me, I had heretofore found in them no healing efficacy. There came an instantaneous recognition that the Master-hand had met and touched life, and, that its issues belonged to the Divine Science of Mind. My understanding yielded immediate assent; and, during an interim of four years, the few minor questionings of the pains of sense have been met and answered in Truth. In response to the larger, deeper, far-reaching questionings, there comes abundant assurance from the revelation given to us in SCIENCE AND HEALTH.— C. H. S.

I HAVE been healed by God, through the understanding of Christian Science. My case was for five years known all over the country; and when I was raised from my bed, everyone wondered. Some believed, and some turned from me through unbelief. As I have gradually improved for a year and a half, they begin to believe there must be something in Christian Science; and, through the continued demonstration of Truth, many are interested, and Christian Science is gaining a foothold about me. I rejoice to see this progress. Could each and every one realize that Science is all we have to live for, we would all become of one mind shortly. I thank God, many times, that at this age the world had one good enough to let this glorious Truth shine through for all men as of old; and my desire is, to live and practice the Truth pointed out in SCIENCE AND HEALTH. — M. A. B., MISSOURI VALLEY, IOWA.

A FEW weeks ago, I was attacked with a cold; then came the cough that I was always bothered with. I spent night after night in the garden of Gethsemane. The tempter would say: "You might as well give up; you cannot overcome me this time, though you have been able to before." But this thought from SCIENCE AND HEALTH was my strength: Don't give way, but be firm as a lawyer. Surely, we have commenced to know why Jesus loved to be alone with God! There is something about this overcoming ills in the flesh that makes the way so easy; yet, I think each one will be tried. These trials make me stronger, though they appear hard for a time. — L. S., GREEN SPRINGS, OHIO.

FOR years I have suffered from numerous beliefs, and last year I grew worse. The doctor said I had Bright's Disease, but *might* live sometime. For months after that I was confined to my room and, some of the time, to my bed; could eat only the plainest food, and that often hurt me. I finally gave up drugs, feeling that they did me no good.

Sometime after that I was taken with a severe attack of La Grippe, and grew alarmingly ill. As a last resort we resolved to send for a Christian Scientist. I can never tell what a revelation it was to us, and how anxiety was turned into joy, by the power of Truth to heal. I was up in two hours, ate anything I wanted from that time, without any inconvenience. Strength and flesh came, and I continued to gain until healed. — A. R. C., AUBURN, ME.

EDITORIAL NOTES.

Personality and Impersonality.

PERSON: from the Latin *persona*, a mask. WEBSTER.

Person, or personality, then, is that which hides. Hides what? Hides the real individuality, identity, character. Then in Christian Science, person or personality would be the physical, carnal, depraved, unreal; the mask that hides the Man of God. The personal characteristics or the characteristics of person are, "passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge." It is person that offends and is offended, suspects and is suspected, hates and is hated, envies and is envied, deceives and is deceived; the sense of sin, and the sinful sense. Self-justification, self-defense, self-conceit, self-seeking, self-aggrandizement — all possible compounds of self — belong to, or rather are, person, the mask. Personality is simply the sum of all that pertains to person.

IMPERSONAL: not personal, not masked; *revealed, or revealing.* The man Jesus became impersonal in proportion as the carnal, mortal mask was removed, and the real character, the Truth of Being, the Christ, was revealed. He stands before the world as *the* impersonal, unmasked, revealed Son of God; the Idea of divine Mind, Principle, Soul, Spirit.

A little study given to some of the characteristics of impersonality, will be of benefit to all who are following in the footsteps of the impersonal Jesus. Are they not just the opposite of the characteristics of personality? The mask, personality, is external; is outwardness. The real, impersonality, is inwardness. The impersonal cannot really offend, because offense is not in the heart; and for the same reason it cannot be offended. But Jesus offended the world, it is said. Yes; he tore the mask from the world in tearing it from his human self, — and thus offended the mask by showing it up as a mask, so it could no longer parade as the true. The personal only can receive offense, and that was only the lie offended by Truth. "My kingdom is not of this world." It was not of this external, this outwardness; this sham, panorama, show of tinsel, glitter, change, parade, *ignus fatuus.* His kingdom was of heaven, Principle. It was the true inwardness, the true within, the Truth-governed, the real.

The dwellers in his kingdom cannot offend, or be offended;

for Truth knows, and is known of, only its own. The impersonal neither hates nor is hated, envies nor is envied, deceives nor is deceived. Jesus knew no enemies; envied no man; was not deceived by any claim of "the world, the flesh and the devil." For him — the One impersonal, the One revealed — the mask was torn from every false claim of identity; all things became impersonal, revealed. Instead of matter, he saw Spirit; instead of flesh, or corporeal sense, he saw Soul; instead of chaos, he saw order, heaven; instead of death, he saw Life; instead of uncleanness, he saw purity; instead of sickness, he saw health, holiness; instead of hatred, envyings, strifes, offenses and offenders, he saw Love; instead of foolishness, he saw Wisdom; instead error, he saw Truth; instead of non-intelligence, lawlessness, change, upheavals, destructiveness, he saw Mind, Principle; instead of shadow, mirage, illusion, he saw the perfect Ideas of Perfect Mind; instead of hearing the name Adam given to man, he heard the "voice of God, saying, This is my beloved son in whom I am well pleased."

He virtually said to possessors: Bring your belief of substance (possessions) to me, that I may destroy it; and I will give you knowledge of your inexhaustible inheritance. Thine is mine to destroy for thee and for me; and *mine is thine to enjoy, without lack, without diminution;* for, as ye become acquainted with your heritage, as heirs of God and joint heirs with me, it will seem to increase forever and forever.

From even this meagre summary we can see, just a little, that impersonality (or being impersonal) is not merely to avoid speaking, or signing, the name of our human selves; but is to *know the real* name, because it has been revealed: that it is not merely refraining from reference to anyone through whom Principle speaks,— because by patient labor, willing obedience, faithful demonstration Principle is understood; but is to know that Principle, neither person nor individual, is authority.

Further: Impersonality is not merely seeking to know "the kingdom of God and His righteousness" because of the promise, that "all things else shall be added unto you," thus to insure that this sense of self, or self of sense, be ministered unto; but, that His righteousness may be ours for righteousness' sake,— no matter what becomes of, or comes to, the self of sense. In this single-mindedness are we to press to the high goal of our glorified calling: the fulness of impersonality in Christ Jesus.

THE article "A Protest," which appeared in the December JOURNAL, brought to its writer a stern, merited, and loving rebuke for its personality. What was written "divested of its personal references was right, just, and true;" still, the aim of the JOURNAL was lost sight of, in not confining the matter set forth to impersonal statements of the errors, and the divine Principle which alone can destroy them.

The lesson to us all, in this "word in season," is this: that we look to the Principal of Christian Science for authority in all things. At first, the disciples of Jesus did their work through trust in *his* personal word, which they believed because of his demonstration; although he kept saying to them: "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

What Jesus taught and demonstrated to his disciples, he taught and demonstrated to every one who is following him. When he "rent the veil" for them, he "rent the veil" for all. Then to whom may, must, *we* refer; to whom must we take our problems; to whom must we go for wisdom; before whom must we lay our conceits, vanities, selfishnesses, lies and subterfuges, envyings and strifes; to whom must we go for all this,— to person, or to the divine Principle revealed to us in Christian Science?

The JOURNAL,— as does the BIBLE and SCIENCE AND HEALTH. as does every true teacher of Christian Science,— will point *all* to Principle, the Father; for authority, for help, for wisdom, for destruction of the carnal self, for health, peace and Immortality. Its contributors and staff will seek daily to know and demonstrate more of Eternal Truth, that its words may ring with "no uncertain sound." Truth ever provides, and will not let us even seem to fail in our service of humanity in His name.

Above sense, above personality, the air is pure, the light unclouded, and the horizon wide. From the vantage point of this "high tower," we shall see the enemy afar off; and he can neither find secret path of approach, nor lie in ambush for brave scouts in the field.

THOSE wishing to make remittance to the Treasurer of the Church Building Fund *direct*, will please address: —

ALFRED LANG,
279 Broadway,
Lawrence, Mass.

On the first Wednesday in February, will occur the next triennial meeting of the alumni of the Massachusetts Metaphysical College. It is hoped that a large number will be in attendance, and find the occasion both profitable and enjoyable. As our opportunities for mingling are placed further apart *we* seem drawn closer together, in the increase both of business and interest.

"Dear Sister: Your communication received, and in the light of your suggestions, my article assumes more substance than when it went fresh from a desire to contribute its ray of Spiritual thought to the Journal. Although this expresses in part the richness and reality which the study of Christian Science has brought to me, yet I have no selfish desire to see it take a place in consciousness which it does not scientifically merit. I am willing that the All-Good ever present, should manifest itself through me, if you think it will add to the appearing of Spiritual thought in our Journal. The Journal means much to us all. It is the one official publication, in human consciousness, which voices absolute Truth; and it should have a steadily increasing constituency, as its motive is more clearly discerned."

It is a noteworthy fact that our most scientific articles, as well as most carefully prepared manuscript, as a rule are accompanied by greatest magnanimity of humility. Another frequent and valued contributor, at last writing, says: "Certainly, let the article stand as corrected. What I send belongs to the Journal, always." When all, who are at present commendably striving, succeed in actually reaching this attitude and altitude of thought, the Editorial Department will no longer be required to adopt, as its closing feature, the following regularly recurring paragraph.

Manuscript sent to the Journal without signature and address, is not accepted. In preparing manuscript for publication, if contributors will *write with ink, and on one side of the paper only*, it will be greatly appreciated. Many articles written with pencil are sent in, with excuses for having been written hastily and carelessly; which necessitates their being written over. The articles for our Journal should be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science. Also, manuscript should reach this office by the fifth of each month, addressed to Editorial Department, Christian Science Publishing Society, 62 Boylston Street, Boston.

PUBLISHER'S DEPARTMENT.

RETROSPECTION and INTROSPECTION, the new book by REV. MARY BAKER G. EDDY, has already reached a sale of over 3,000 copies. It contains a biographical sketch of the author, and the way she was lead to the discovery of Christian Science, its growth and fundamental idea. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions to all true Scientists. 120 pages, cloth covers, gilt edges, postpaid $1.06; $9.00 dozen, $5.00 half dozen, prepaid via express.

Bound in a delicate shade of blue calf, limp covers, gilt edges, $2.50 prepaid.

Do. do. padded covers, gilt edge, $2.75 prepaid. These are particularly handsome bindings.

NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

A POCKET SIZE — 4x5¼ — UNITY OF GOOD (revised), on bible paper, bound in brown leather, is from press and will be sold at same price as leather copies advertised, viz: single copy $1; $5 half dozen; $9 dozen, ALL PREPAID.

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PUBLICATIONS are not continued beyond term of payment unless a request in writing is received so to do.

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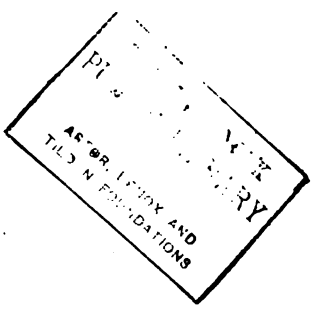
NEW subscriptions for the JOURNAL are coming in numerously these days. A little exertion in our behalf on the part of each teacher and demonstrator will double our present subscription list ere the close of '92. Will you do *your* duty in this direction as a good soldier under the banner of Christian Science?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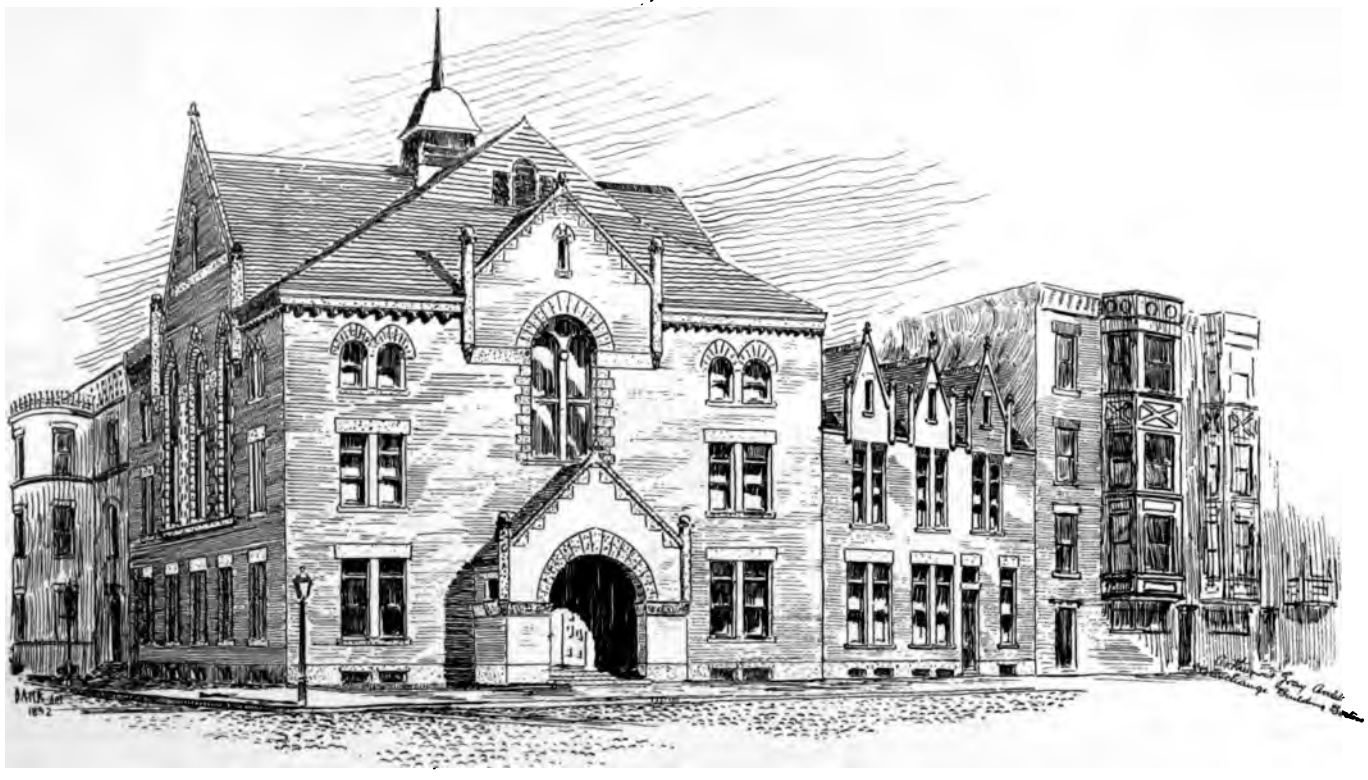

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. IX. MARCH, 1892. No. 12.

QUESTIONS ANSWERED.

MARY BAKER G. EDDY.

What is the form of Communion for the Church of Christ, Scientist?

The Eucharist in Christian Science is very simple as a ceremony. When Pastor of the Mother Church in Boston, I instituted the following programme for our Communion-day services, which I recommend for general use.

Part first: Usual Sunday service.

Part second: Hymn.

Admissions to the Church.

Charge to New Members.

Remarks by the Pastor on spiritual Communion, and the commemoration of Christ as the true idea of Life, Truth, Love.

Hymn.

Invitation to Christ's Table.

Communion: Pastor and Church kneel (and all who love our Communion) silently partaking of the Bread which cometh down from Heaven, and taking the Cup of Salvation.

Part third: Close as usual.

If not ordained, shall the Pastor of the Church of Christ, Scientist, administer the Communion,— and shall members of a Church not organized receive the Communion?

Our great Master administered to his disciples the Passover, or Last Supper, without the prerogative of a visible organization and ordained priesthood. His spiritually pre-

pared Breakfast, after his resurrection, and after his disciples had left their nets to follow him, was the spiritual Communion which Christian Scientists celebrate in commemoration of the Christ. This ordinance is significant as a type of the true worship, and it should be observed at present in our Churches.

It is not essential to materially organize Christ's Church. It is not absolutely necessary to ordain Pastors, and to dedicate Churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, "suffer it to be so now." The real Christian compact is love for one another. This bond is wholly spiritual and inviolate.

It is imperative at all times and under every circumstance, to perpetuate no ceremonials except as types of these mental conditions: remembrance and love, — a real affection for Jesus' character and example. Be it remembered that all types employed in the service of Christian Science should represent the most spiritual forms of thought and worship that can be made visible.

Every third month, on the first Sunday of this month, let the Churches of Christ, Scientist, hold Communion, commencing on January.

Should not the teacher of Christian Science have our text-book, SCIENCE AND HEALTH, *in his school-room and teach from it?*

I never dreamed, until informed thereof, that a loyal student did not take his text-book with him into the class-room, ask questions from it — and answer them according to it — and, as occasion required, read from the book as authority for what he taught. I supposed that students had followed my example, and that of other teachers sufficiently to do this, and also to require their pupils to study the lessons before recitations.

To omit these important points is anomalous, considering the necessity of understanding Science, and the present liability of deviating from Christian Science. Centuries will

intervene, before the statement of the inexhaustible topics of that book is sufficiently understood to be absolutely demonstrated. The teacher of Christian Science needs to continually study this text-book. His work is, to replenish thought, and to spiritualize human life from this open fount of Truth and Love.

He who sees most clearly, and enlightens other minds most readily, keeps his own lamp trimmed and burning. He will take the text-book of Christian Science into his class,— repeat the questions in "Recapitulation," — and his students will answer them from the same source. Throughout his entire explanations the teacher should strictly adhere to the questions and answers contained in that chapter of SCIENCE AND HEALTH. It is important to point out the lesson to a class and require the students to thoroughly study it before the recitation, for this spiritualizes their thoughts. When closing his class, the teacher should require each member to own a copy of SCIENCE AND HEALTH and to continue the study of this text-book.

The opinions of men cannot be substituted for God's revelation. It must not be forgotten that in times past arrogant ignorance and pride, in attempting to steady the ark of Truth, have dimmed the power and glory of the Scriptures, to which SCIENCE AND HEALTH is the Key.

That teacher does most for his students who divests himself of pride and self, and spiritualizes his own thought, and by reason thereof is able to empty his students' mind, that it may be filled with Truth.

Beloved students, so teach, that posterity shall call you blessed, and the heart of history shall be made glad.

"WHAT thing is love, which naught can countervail?
Nought save itself, ev'n such a thing is Love.
All worldly wealth in worth as far doth fail,
As lowest earth doth yield to heaven above.
Divine is Love, and scorneth worldly pelf,
And can be bought with nothing but with self."

— *Selected.*

EVIL.

S. J. HANNA.

I am the Lord, and there is none else; beside me there is no God: I will gird thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else. I form the light and create darkness; I make peace and create evil; I am the Lord that doeth all these things. — Isaiah xlv. 5, 6, 7.

WHAT are we to understand from this language? Is God the author of evil? Literal construction would make Him so, for if He "created" evil He must be the author of it. This is the construction placed upon this language by many people. Others maintain that, while He is not directly the author of it, He is cognizant of and permits it. Still others claim that Satan is the author of it; that to him is traceable all sin; that originally he was a pure, angelic being, but, becoming disobedient and defiant of God, he was driven out of heaven, and hurled to perdition. This is the Miltonian conception. In Paradise Lost we read: —

> Him the Almighty Power
> Hurl'd headlong flaming from the ethereal sky,
> With hideous ruin and combustion, down
> To bottomless perdition; there to dwell
> In adamantine chains and penal fire,
> Who durst defy the Omnipotent to arms.

The Miltonian is also the theological conception, or at least, is very generally accepted by the theological world. If this is the true conception, what about the literal construction of the language in question? If God is the creator of evil, surely Satan cannot be its author. Or is the authorship to be divided between God and Satan? We are aware of no one who makes this claim. If, then, the theological construction is the correct one, it would seem as though literal construction must be abandoned; at least, as regards this particular passage of Scripture. It may be that even theology admits that there are exceptions to all rules, and that this is one of them. However this may be, it seems clear to the non-theological conception that if God

"created" evil, Satan must, by every fair intendment, be relieved of that responsibility, and that evil must be traced directly to the divine, creative Source.

This view would make God at once the author of both good and evil; would establish Him as a God possessing double and conflicting attributes. He would be the promulgator of two codes of laws. He would to-day send out the law of good and to-morrow the law of evil. What could be the purpose of this dual law-making? Why make good at one time and evil at another, — good first, and then evil as a means of interfering with, or preventing, the successful operation of the good, — thus insuring eternal conflict, eternal chaos, eternal discord, everlasting inharmony? If this conception be true, all the prophecies are false; revelation, and all the clear and unmistakable predictions of the ultimate destruction of evil are untrue; the Bible becomes a misleading fable, and the very idea of harmony becomes an impossibility; confusion reigns, and we find ourselves living in a world of chance, instead of in a world of law and order.

It must be that literal construction is out of the question here, however tenacious of it we may be as a general rule. What shall we do? Are we driven to the necessity of adopting the other conception, — that Satan, or the Devil, is the author of evil? Must we take refuge in Paradise Lost or in scholastic theology? Fortunately, no! We have learned "a better way"; but, before proceeding to its consideration, let us take another brief glance at the effect of literal construction applied to the Scripture under consideration.

Take the declaration, "I form the light and create darkness." What is meant by the word "form" in its relation to the word light? To form is not to create. To create is to produce; to bring into being from nothing; to cause to exist, as Webster defines it. To form is to shape; to mould or fashion into a particular shape or state, as to form an image of stone or clay. So, if we give to this language a literal interpretation, we must say that God only formed light, — that is, molded it into a particular shape or state, out of something pre-existent; while He *created* darkness, —

that is, brought it into existence out of nothing; caused it to exist. What, therefore, is light and what is darkness? Let us glance at Webster again. He gives light not only a physical but a spiritual meaning. He says it is the agent which produces vision; that flood of luminous rays which flows from the sun and produces day; day, the dawn of day; anything that gives light. Life, illumination, instruction, knowledge, God, the source of knowledge, Christ, that was the true light that "lighteth every man that cometh into the world," the Gospel, etc. Here, then, we have as that light which was formed by God, not only the sun and rays thereof, in the physical sense, but Life, Christ, God, in the spiritual sense. These are positive elements. But what does our lexicographer say darkness is? "Absence of light; obscurity; want of clearness or perspicuity," etc. Here we have light clearly defined as positive, as the fullest conception of entity, while darkness is defined as negative, nonentity. Then literal interpretation of our passage would lead us to conclude that God *formed* something, light; and *created* nothing, darkness; a paradox, a patent absurdity!

Now let us carry the analysis to the remainder of the verse: "I make peace, and *create* evil." Will not the same definitional reasoning that we have applied to the other, apply to this sentence? We have here the same authority for claiming that peace is the positive and evil the negative (the nothing), that we have to treat, in the former sentence, light as the positive and darkness as the negative. Is not this fair? If so, our dictionary drives us to the same position that Christian Science occupies, namely: that evil is negative, and therefore nothing. Logically, it could occupy no other. Evil is placed in precisely the same relative position to Good that darkness holds to Light. It cannot be, therefore, that the prophet intended to say that God created evil *in any true sense of creation.* Nothing can no more be created out of something, than something can be created out of nothing. Nothing can no more be reflected by something, than something can be reflected by nothing. Each is impossible.

The only construction possible to place upon this language, is that placed upon the many other apparently paradoxical Biblical statements. Sacred writers wrote after the manner of men, because of the infirmities of the flesh, as Paul said. How, then, does the *formation* of light *create* darkness? Light, to human sense, exposes darkness before driving it away. If it were not for light, human perception would take no cognizance of darkness, or the appearance of it. So to human perception *peace* or *good*, exposes evil; brings it to the surface; stirs it up, as it were, before driving it out of mortal consciousness. In this sense, and in this sense only, is evil created. It thus is exposed by being driven away before the advancing Good, as darkness is driven away before the rising sun. This is what the prophet meant by speaking of the creation of darkness and evil. To this and similar Biblical statements, we must apply the same method of reasoning and interpretation that we apply to Paul's references to the natural man. We know that men are created, or rather reflected, spiritually, and that therefore, strictly speaking, there is no other than the Spiritual man; but, on mortal planes, there is a mortal or natural man; and as Paul addressed himself to human understanding, he used the terms by which he would be best understood. All this, because these early writers very well understood the lack of spiritual discernment of the finite senses.

All through the sacred writings we are enjoined to get spiritual discernment, spiritual understanding. The Christian Science premise then is, that Good is the real, because it is the lasting and eternal; and, conversely, that evil being but the absence of Good, it is the temporal and unreal, and must ultimately disappear from human consciousness. The kingdom which is eternal shall endure; and the so-called kingdom which is temporal shall fall. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This is a plain statement. Good can no more reflect evil than evil can reflect Good; and who ever heard the latter claim advanced? "Every tree

is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." The Scriptures declare that God is too pure to behold iniquity. Can it be that He is too pure to behold things of His own making? If He is the author of evil, He surely must behold it. If evil is nonentity, the question as to why God does not behold it is a very simple one. It is impossible for something to behold nothing. In other words, it is impossible for Divine Truth to take cognizance of human error. Truth knows no error. That which exists only in human consciousness, however real to that consciousness, has no place in the Divine Economy.

PROMISCUOUS READING.

W. S. H. ROBINSON.

OBSERVATIONS, both recent and otherwise, indicate that a few words on this subject may be timely. Much may be said of the unwisdom of habitual newspaper reading, which is comparable to a daily plunge-bath in mortal mind — a proceeding more calculated to refresh a sense of the reality of evil, than anything else — and of reading fiction, which, from a Christian Science point of view, is nothing better than being filled with the serpent's meat, dust; still, the most harmful, because superficially most like Truth, is that line of literature which might be styled "Uninspired Metaphysics." In this term is included all the various systems of metaphysics and idealistic philosophy — outside the BIBLE and SCIENCE AND HEALTH, and honest, legitimate deductions therefrom — from the times of Plato and Marcus Aurelius to the present; not excepting a sort of literary hybrid, mostly of recent origin, in which it is sought to combine fiction with metaphysics. The possibilities for evil in this line of literature are increased by the fact (constantly brought up in its defence) that it is so easily shown that in many of them are almost numberless statements, perhaps

whole pages, wherein the *letter* of teaching is identical with that which has been our guiding light in the BIBLE, and which has again been revealed in more clearly apprehensible form in SCIENCE AND HEALTH.

Of truth there is but one source — God; but are these works in question really truth? Apparently, yes; really, no. They are best described in the words of Paul concerning certain evil-doers, as "having a form of godliness, but denying the power thereof," in failing to demonstrate it; and his next words may be fitly added, "From such turn away!" We have no intimation that among them all, teachers or students, there was ever a single instance wherein their teachings were lifted above mere theory by so much as a single demonstration of the kind that has so often set the seal of God upon Christianity. Contrast this with Paul's declaration that "the Gospel of Christ is the power of God unto salvation"; and with the forceful utterance of SCIENCE AND HEALTH, asserting the inseparableness of understanding and demonstration.

Many who assert that "all is Mind," fail to see that words are doors which, being opened in hearing or reading, admit us to that condition of mind which seeks expression through them. More than this they cannot do. Of them that feed upon human theories and speculations, however truth-like in expression, it will be said, as of other murmurers against "narrowness," "they did eat manna in the wilderness, and are dead"; but the words of Truth "are Spirit, and they are Life." Deep and wide is the distinction between a statement which is vital Truth finding expression — communicated *from* God *to* man — and apparently the same verbal statement made as the result of a blind search for truth, without a guiding principle whereby to verify or demonstrate — human intellect striving to reach *to* God *from* man! A real understanding of Christian Science, as given in the BIBLE and in SCIENCE AND HEALTH, includes such consciousness of the all-sufficiency of *those* revelations as shows the needlessness, as well as the futility, of searching for repetition or endorsement of them from human sources. As

Christians whose great aim is to manifest the omnipotence of Spirit, shall we not do well to give strict adherence to those teachings whose genuineness has been so abundantly attested by the "signs following," while refusing those which represent little else than the thought of "ever learning, but never able to come to the *knowledge* of the truth" ?

The effect of following these philosophies which are like a strain of music falling upon the ear of a sleeper, — suggesting beautiful dreams, but utterly failing to arouse him to needed action, — varies, according to the degree of mental "saturation," from temporary arrest of spiritual progress to complete alienation from the true path; and of all victims of error, those who embrace this line seem most completely oblivious of their danger. People fall into such mistakes, sometimes through the foolish hope of finding "good in everything," sometimes through a simple failure to foresee the logical result of such a course; but probably oftenest, through a human pride which demands recognition of personal effort and achievements; which refuses to accept truth through its God-appointed messengers, and seeks self-justification in the attempt to prove that the word of the Lord may be found in the mouth of every man. Of false teachers and their words it is written: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." "Hearken not, . . . they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord."

AT ONE WITH GOD.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. — EPHESIANS ii. 14.

At one with God! and can it be,
The Infinite at one with me?
One Mind one Immortality,
One Spirit from eternity!
I lose myself, and then I see
That God is all there is to me.

— *M. W. B.*

"THE TRAVAIL OF MY SOUL."

BY J. S. EASTAMAN, C. S. D.

QUICK in thought and action, my Peter-like disposition often brought me into much discord, from which I had frequently to suffer; yet the same quickness of thought and action under God's guidance, have as often been the means of saving me from destruction.

From Boston I shipped as second mate on board ship bound for Brazil, thence to Valparaiso. When off the river Plata, in my hastiness I had some trouble with the sailors. One evening after the decks were cleared I went my customary rounds, to see that all was in good order before nightfall. As I stood by the mainmast inspecting the pumps, one of the sailors, exclaiming to his shipmates "I am going to kill that second mate," with an iron-headed gipsey-bar dealt me a violent blow on the head from behind, with all intent to kill. The head was fractured, the bar sinking well into the skull; and the next five days I was wholly unconscious. For weeks thereafter, wild in delirium, I seemed in great danger; in fact was barely able to go on deck when we reached Valparaiso.

The would-be murderer, who of course had been securely kept in irons, was sent to the Valparaiso prison to await trial. Our captain wished me to carry the law to its fullest extent; but I begged so hard for him, of both captain and consul, that they finally relented and agreed to meet the matter quietly. He was held confined until we made ready for sea again, however, to prevent all possibility of his running away. When he was finally brought on board, I armed myself to meet future treachery, but it proved needless. Never was human being more truly repentant than he. All that I myself had suffered was as nothing compared to the sorrow and fear of that man; and I am as grateful to God to-day for filling my thought with justice and mercy toward him, as for prolonging my own days on this plane.

I next shipped from Boston as mate of a brig making voyages along the coast. Along in December, carrying a cargo of lead from New York to Boston, as we were off Cape Cod, there set in a thick snow storm. It was a bitter cold night, the wind northeast, the ship leaking, water rising in spite of us, and the snow

falling so thickly we did not dare go back on the shoals. In reply to the captain's query as to what we had better do, I said, "Run down the South Channel past the reefs, and then heave to." We started, but, the gale increasing, the ship gained water so that by daylight we could not keep her free. At that time all hands were summoned to form two gangs; one to pump steadily, and the other to throw cargo overboard. In that way we continued working for three days and nights; when in spite of all our efforts, hardships, and exposure, it became evident that she must soon sink. The captain had been taken ill because of hard work.

At noon, it still storming and a high sea running, I went into the cabin to tell the captain that we would soon have to leave, or find a grave in her. He replied that it was of no use to take to the boat, for no boat could weather that sea. I went on deck, called the men, and launched the boat; but they were so frightened they themselves would not get into it. I jumped in and called back: "Men! you see me here, and you *have* to come." When all were in I returned to the cabin after the captain, but actually had to force him out into the boat. I remember I took the cat, too, wrapped him in the American flag, and put him in the boat. There was nothing to carry along to eat, but, taking a coffee-pot full of water, we shoved off, just fifteen minutes before the ship went down head first. Placing the men advantageously in the bottom of the boat, ready to bale out instantly and without commotion whatever sea might roll in upon us, I set the boat before the wind, and we ran full one hundred and twenty miles in eighteen hours. Only once, in the entire night, did the sea roll in, and then the men on the alert speedily met the emergency.

All had been for four days past wet to the skin, and were now more or less frost-bitten. At ten o'clock next morning, we sighted and made for a large German bark, off Fire Island, and soon were enjoying best of care on board. Arrived at New York next day, our crew was sent to the hospital where we received further care, involving amputation of badly frost-bitten members. Some lost fingers, one a hand, and the cook parted with both feet; yet I was unharmed. Is it *possible* to be safely carried through such experiences and *not* become convinced that only divine Love and Power could so securely guard me? Could I help knowing that God had preserved me for some future good work?

Later on, at Hayti, I took command of a schooner needing to make Boston for repairs. At that port I could ship no sailors; so

got the pilot's crew to set sails, take in the boat, heave up anchor, and start me on my solitary way to an island about forty-five miles distant. Arrived next morning, I took on a pilot whose crew, casting anchor and furling sail for me, enabled me to return with them to ship my crew. I secured six men and a cook (all colored) and one colored woman as a passenger. Next morning we sailed for Boston, intending to enter the Mayaguana passage ere night-fall, and so reach the Atlantic before morning. That afternoon, as soon as I entered the cabin to look at the chart, the colored passenger asked: "Don't you think it quite risky to be on board with so many colored people, and you alone white?"

"The black men can't hurt me. They tried that once, and very nearly ended me; but I'm here yet."

"Captain, I am colored as they, but am your friend, and will tell you what I heard the sailors and cook agree to. They say your cargo is worth much money, and they are going to have some of it. To-night, after we reach the passage, they are agreed to kill you, throw you overboard, wreck the vessel on shore, and hide away all the cargo they can to sell later. When the authorities ask for the captain, they will say he fell overboard, and was drowned." I thanked her, saying I was very glad she told me, for now I could save myself.

We entered the passage early. I went into the cabin at dusk, put on a big coat in which my revolver was snugly pocketed, ran a hatchet conveniently up my sleeve, then went on deck and settled myself on a hencoop behind the man at the wheel, and there I sat all night. Being the first night out, I had the cook and part of the sailors sleep down in what is called the lazarate, and the balance keep watch on deck. Frequently, I saw a head reconnoitring above the stairs to discover if I seemed likely to drop asleep; but, beholding me sitting upright, and wide awake, the head as silently disappeared! By midnight, when that watch was relieved, we were nearly through the passage, and still no signs of my falling asleep! An hour later, one came up and sang out to the others on deck: "Joe, if you're going to do it, now is the time." As I gave no sign of sleeping, however, they evidently concluded to keep quiet. A steady breeze carried the vessel about nine knots an hour; and by eight o'clock next morning (I still sitting there) we were safely on the Atlantic out of sight of land.

After having done justice to the breakfast brought me by the cook, I called all hands aft and thus addressed them: "Men,

we are on the broad ocean, with no land in sight. Your lives are as dear to you as mine is to me. I know what you intended to do last night (repeating the agreement overheard by the woman), but had you tried it (showing revolver and hatchet), you see some one would have suffered besides myself. Now! behave yourselves, and I will be your friend." They promised obedience, and we reached Boston in safety.

God *always* finds ways and means to save us if we but hearken to and heed His messages. This we should always do, even though to mortal sense they seem incredible and mysterious. At this time, for example, who could have believed that woman would prove His instrument chosen to reveal, to a white man, the evil threatened him by those of her own race and color. Yet, so it was.

I next took command of a large brig bound from New York to Galveston. When eight days out, and about three hundred miles east of the Bahamas, a heavy storm set in. Being in the tropics, it of course was easy to tell a hurricane was brewing. Though from the first we had neither sun nor stars from which to make observations, on the third day of the storm I judged we were near the "Grass Widows," and shaped my course for the Abaco lighthouse, intending to anchor on the Bahama banks. When we reached five fathoms the sea was so rough, however, that the deck load of empty barrels was washed overboard. So I then entered the Gulf Stream, hoping to run before the wind into the Gulf of Mexico. Here the wind, blowing against the stream current, made it so very rough that I was obliged to heave-to.

Under the continued pressure of hardship and anxiety, with only an occasional biscuit to eat for days previous, I cannot to-day tell how we weathered the terrors of the next two days — surrounded, as we were, by lands upon which we were liable at any minute to go to pieces.

At about four o'clock of the second day, the sudden change of color in the water led me to believe we were nearing Salt Key Bank, and I issued orders to put the ship on the other tack, and I myself took the wheel; telling the helmsman to help the crew, and warn all on board to look out for themselves. Suddenly, on looking back, I beheld an immense wave tearing toward us, and sang out to the men: "Take to the rigging!" for safety. The sea struck the ship, washing me forward from the wheel; and at the same time, the ship struck on the reef so heavily as to throw sixty tons of railroad iron about six feet above the deck on which

it was loaded, and dropped it all in a heap amidships. I received many knocks and bruises, but soon as I could, took the helm again. Three times was I washed from the wheel, and as many times I went back to it.

The next breaker rolling in upon us after the ship struck, lifted and swept her completely *over* the reefs, into the channel inside. When I discovered that we were in smooth water, I called the mates from the rigging to cast both anchors, and thus the ship was quickly brought to.

Next morning the frightful storm was over, but the Florida reefs were strewn with wrecks. How many thousands lost their lives is hard to tell; but so far from any on board our boat being injured, the boat herself, even, did not suffer enough damage to prevent finishing the voyage.

After some years, full of various events impossible to record here, having bought the controlling interest in a New York schooner, I took command of her; and, in due time, chartered a cargo for Brazil. Although obliged to set sail in mid-winter, yet running south before a strong northwest gale, I expected soon to reach warm latitudes.

The second day out, still before the gale, and pretty well in the Gulf Stream where I had no thought of any unusual occurrence, as I stood by the helmsman, suddenly a sea boarded the vessel and swept overboard every movable thing on deck, myself included. I felt myself helplessly going, and the first thought was: "Oh, my dear, widowed wife!" the next: "O God! my God! I shall soon see you face to face." Instantly, over forty years' experiences passed so vividly before me as seemingly to be lived over again. The next minute I felt something pass between my left arm and body. I convulsively closed the arm to the body, and felt whatever it was slide swiftly through, till suddenly it held firm, and dragged me swiftly through the water.

The worst of it was I was being dragged *face down*, and so was drinking water all the time. Again death stared at me, for I could not stand that very long, but suddenly (these are the bare facts, whatever may be thought of them) I distinctly heard a voice above me say: "Courage, Joe," and at the same moment it seemed some one actually took me by the waist and turned me face upward. The water was still rushing past me at a furious rate, but my head was out of water, and I began to shout, "Put the helm down!" to stop the ship.

Soon I felt the water passing more slowly; and a little later, some one tugging at the friendly rope by which I was dragged. Ere long I heard the voices of mate and men above me, having pulled me close to the ship; but I was so heavy, both myself and all my winter sea-clothes being full of salt water, that they could not pull me up. I called out, to encourage to greater efforts, telling them they *must* get me up or lose themselves—for not one of them understood navigation. They finally threw another rope about me, formed two gangs, one at each end of the rope, and thus landed me on deck. As delirium threatened in consequence of the prolonged strain, I gave speedy and explicit directions that would enable them to reach the Bermudas safely in any event, and went to my cabin; but that same blessed Guide, divine Truth, that had so long cared for me, did not and *never would* leave me. All went well with me, and I finished the voyage in safety.

Were there space for detail of various other incidents occurring throughout my past life, besides showing the power of God to make ALL things work together for good to those who love Good, they would prove of benefit to those younger who were willing to observe the warning and avoid discord. Brief and cursory as this presentation of necessity has been, however, some may even now think that what has been given contains too much of "mortal mind"; yet it is through practical experiences that we learn wisdom, and wisdom is God.

It is worthy here to state that after all these so-called mortal mind experiences, aside from a flattened head, a split lip, and marks left on my back by the cruel captain, I am to-day hale and hearty, without a scar to tell of the struggles and "calamities" through which I have been safely brought.

In passing on from these first three chapters, which I am very glad to do, I will say that each and every incident related thus far in the series is perfectly true to human sense. It is a great comfort, however, in facing the ordeals of one's past experience as I have been forced to face mine in giving this reproduction, to remember that God's ways are above our ways. God is Harmony, and His ways are uninterruptedly harmonious; hence, however true these tribulations to human sense, they cannot be true to Spiritual sense. Harmony and discord never have commingled, and never can commingle. This brings me to the threshold of the Christian Science articles of the series, which begin in a future issue of the JOURNAL.

LIBERTY.

E. W. KEPNER.

"Where the spirit of the Lord is, there is liberty."

To human consciousness, liberty is the highest estate of man. The history of the race, indicates the constant striving for freedom, for liberty. The onward movement towards this sublime consummation is being seen more clearly, year by year. It has been especially noticeable within recent years. In this country, liberty and freedom form the foundation of our Government, national and state; and in individual life, it finds its expression not alone through the medium of law, but in the ever-increasing desire to lessen the burdens of others;—to bring into the home-life a sweeter influence, a holier communion, and secure more equitable adjustment of the duties and responsibilities that rest upon the social world.

As this spirit of liberty becomes more universal, we find that peace and contentment prevail; but where it is resisted, from whatever cause, by despotic power or otherwise, discontent and forebodings of impending calamity take possession of the masses. In fact, in the direct proportion that the spirit of the Lord is absent, is liberty restrained. A moment's view of the nations of the earth to-day, and a little reflection, will convince us of this fact; moreover where the restraint is most determined, and the law most burdensome and unyielding, this restless chafing under restraint will break away the barriers, and in time result in the proclamation of liberty to the enslaved.

The statement, "Where the Spirit of the Lord is, there is liberty," carries with it the awful fact that where liberty is not, there the Spirit of the Lord must be absent. That being true, how important it is that we first get His spirit; for then, we shall be free. It is but another form of the expression, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you;" for when we find His kingdom and His righteousness, we shall be at liberty, and we shall be free.

In what does this liberty consist? Manifestly, in that we are no longer under subjection to material laws and material beliefs, but have attained the understanding of the verities of Spirit; the ever controlling omnipotence of Good. There is liberty in that knowledge;—the undenied, unquestioned, absolute and eternal

fact, that being possessed of the spirit of the Lord we are free and forever at liberty! forever emancipated from the cares, struggles, burdens and vicissitudes of this dream-life; and, therefore, at peace in the realm of the Infinite.

THAT "LITTLE BIRD'S" STORY.

It's strange how little boys' mothers
Can find it all out as they do!
If a fellow does anything naughty,
Or says anything that's not true.
They look at you just for a moment,
Till the heart in your bosom swells,
And then they know all about it,
That "little bird" tells.

Now, where that "little bird" comes from,
Or where that "little bird" goes,
If he's covered with beautiful plumage,
Or black as the king of the crows;
If his voice is as hoarse as the raven's,
Or clear as the ringing bell,
I know not! but this I'm sure of:—
"That little bird tells."

The moment you think a thing wicked,
The moment you do a thing bad,
Get angry, or sullen, or hateful,
Or ugly, or stupid, or mad,
Or tease a dear brother or sister,
That moment your sentence he knells;
And the whole to mamma in a moment
That "little bird" tells.

You may be in the depths of the closet,
Where nobody hears but a mouse;
You may be all alone in the cellar,
You may be on the top of the house;
You may be in the dark and the silence,
Or out in the woods or the dells;
No matter, *wherever* it happens
That "little bird" tells.

And the only contrivance to stop him,
Is — just to be sure what you say;
Sure of your facts and your fancies,
Sure of your work and your play.
Be honest, be brave, and be kindly,
Be truthful and loving as well,
And *then* you may laugh at the stories
That "little bird" tells! —*Anon.*

OPEN LETTERS.

On thinking over a conversation I heard a few days ago concerning the former life of an acquaintance, I was very much disturbed and distressed, when these words came to me like a benediction: "Let him that is without sin cast the first stone." What a rebuke! yet the words fell like balm upon my troubled heart. I had never looked upon them with so much interest; but now, in a moment of distress, how beautiful they are to me! What we need is, more charity for our neighbor. We cannot have too much when governed by right motives. Let us do away with this selfish, lying thought, "*I* am holier than thou." Plant the bulb of the most beautiful white lily, and it cannot grow and blossom in all the loveliness of its nature without some cultivation; so it is with ourselves. In order to grow to perfect manhood and womanhood, we must have good training and cultivation. It is the discipline that brings out the fact that we are *all* made in "God's image and likeness." How beautifully this line of thought is brought out in the article entitled "Application." Am I to be praised more than my fallen sister, for what I am striving to be? I am sure all Christians regard "seek to raise the fallen," as a beautiful sentiment in song; but, would it not be still more beautiful in practice? Then let me spread the mantle of charity over such a life, knowing that "some day, some time, a sweet, new rest will blossom flower-like" for her, as for the rest of the Father's children. Truly, the faith of the Christian Scientist is founded on the *solid* Rock.—B. L., Reed City, Mich.

In realizing Truth this morning a beautiful idea was presented to me concerning our seeming place in the senses. First, is there any place where Truth is not? Second, is there any place where error does not claim to be? The teaching was this: Where'er our so-called bodies seem to go, we must demonstrate over personal sense, or in some way we will not seem welcome; while by demonstrating over sensitiveness and selfishness,— and further, by speaking the all of Self,— we find the kingdom of Heaven established wherever we are — the so-called indifference (material welcome) *also* demonstrated over, and impersonal Harmony realized. I had a beautiful experience in this way not long ago, those around me experiencing the same joy as myself. Since the claim of error just mentioned exists in mortal mind, perhaps

these few words will help some brother or sister Scientist. I find experiences of others, given through the JOURNAL, *a great help to me.*— H. P., ANAMOSA, IOWA.

Everybody's "Perfect.

I THINK here is a thought that may help us in unwinding the errors of sense. Because another cannot yet grasp the higher thought, Scientists individually say, or think, that that other "is in error, and I *must* hold him in the perfect" — not realizing the harm done thereby. Perhaps, with the thought back of it, this is trespassing on the rights of others. I think there are at least fifty holding me in their "perfect," with the error they think they see in me, back in their own consciousness,— and this gives me something to demonstrate over. I would *prefer not* to be held in *everybody's* "perfect."

We had a travelling teacher here a couple of years ago who had a class of nearly a hundred. He said that all, of whose intended coming into class he heard, he just "held in the perfect." I think there is not *one* — who was not taught before — who is in Science to-day; but, now that our Teacher has rebuked this error, we feel that a greater work than ever before will be done in this city, for we already see what the Truth can do.— MRS. R. L. F., KANSAS CITY, MO.

MY wife and I located here two years ago, in an entirely new field, and commenced demonstrating the Christ Science. For some time we let our work for the Master speak for itself. We had good success in nearly all cases. Then we introduced SCIENCE AND HEALTH, until we had nine copies. Next, we began to meet at our homes, and read and study. Last April we sent for the Quarterlies, and organized a Sunday school, and we have an attendance of about twenty. We had our first public meeting the first Sunday in September, and are to meet alternately at two other places on the first Sunday of each month.

We have some students that are having fine demonstrations. We have never had a regular class teacher, but have some eighteen copies of SCIENCE AND HEALTH for teachers. Most of our class are close students of the BIBLE and SCIENCE AND HEALTH. Some of the best are those that were never believers in the orthodox teaching. Hoping all things, we expect a blessing on all in the Master's work; for we realize more and more that God is "all in all." — A. H. H.

NOTES FROM THE FIELD.

THE Scranton, Pa., *Republican* for January 27, 1892, contains a friendly descriptive notice under caption, CHURCH OF CHRIST. From a local in the *Truth*, same date, we cull as follows: —

CHRISTIAN SCIENCE HALL

Formally dedicated yesterday afternoon and evening. . . . Informal services began at 2.30 o'clock. . . . In the evening the services were opened with a hymn "Gracious Spirit," followed by Rev. Mr. Norcross. He said the erection of a hall is a proclamation to the people of Scranton that Christian Science has come to stay, and dwelt on the advantage to a religious denomination in having a home of its own.

The exercises closed with the reading, by Rev. S. J. Hanna, of the following letter to the pastor and church: —

BELOVED BRETHREN: — Space is no separator of hearts. Spiritually, I am with all who are with Truth, and whose hearts to-day are repeating their joy that God dwelleth in the congregation of the faithful, and loveth the gates of Zion.

The outlook is cheering. We have already seen the salvation of many people by means of Christian Science. Chapels and churches are dotting the entire land. Convenient houses and halls can now be obtained wherein, as whereout, Christian Scientists may "worship the Father in spirit and in Truth," as taught by our great Master.

"If God be for us, who can be against us?" If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that "God is Love."

God is universal, confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as Life, Truth, and Love; and His people are they that reflect Him — that reflect Love. Again, this infinite Principle is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture, and their ears are attuned to His call. In the words of the loving disciple: "My sheep hear my voice . . . and they follow me . . . neither shall any man pluck them out of my hand."

God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai; and in the gospel, He saith of the barren fig-tree, "cut it down; why cumbereth it the ground?"

God is our Father and our Mother; our Minister and our Doctor. He is man's only real relative on earth and in Heaven. David sung, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Brother, sister, beloved in the Lord, knowest thou thyself? Above all, art thou acquainted with God? If not, I pray thee delay not this thy first work as a Christian Scientist.

Glorious things are spoken of you in His Word. Thou art a chosen people whose God is — what? even *All.* May mercy and Truth go before you; may the lamp of your life be filled with oil, and you be wedded more closely to Christian Science; then will you heal, and teach, and preach, on the ascending scale of divine Life and Love.

With tender affection,

Yours in Christ,

MARY B. G. EDDY.

CONCORD, N. H., Jan. 22, 1892.

EVER since my arrival here, almost three months since, I have been in the attitude of thought shown in Wordsworth's words: "The gratitude of men hath ofttimes left me mourning." It has been a constant astonishment to me to see how kindly people welcome the topic of Christian Science, and how ready they are to believe that there is good in it. Not once has the subject met with any but the most courteous reception. I cannot doubt but that, as God has prepared the soil (and I see how the faithful workers elsewhere have affected thought here), so He will give the harvest. — A. H. W., DELAND, FLA.

HOUSEWORK used to be very irksome to me, but now I can say I like to skim the milk, and churn. The money I get for the little butter I have to sell I devote to Christian Science literature and work. I see that if I ever overcome housework or anything else, it must be done scientifically; then I shall be ready for some higher duty. My home is in the country, and I know of but little going on among Scientists except what I read in the JOURNAL. My neighbors on each side have been healed, and are getting interested, and that makes it pleasant for me.

Isn't it grand to live in the latter part of the nineteenth century, and help to voice the Truth; and be able to find out who and what we are, and where we're going, and *how* to go! I think it is.— M. A. F., ELK FALLS, KAN.

QUESTIONS AND ANSWERS.

WILL not some brother or sister Scientist give experience in acquiring a knowledge of SCIENCE AND HEALTH and the BIBLE? Is there not some systematic course one could pursue to advantage in the study of Christian Science without a teacher? — W. M. B.

There is a simple and effective way to study SCIENCE AND HEALTH, and through understanding of this, our text-book, a way to study the BIBLE.

Christian Science is SCIENCE. Science has always its technical terminology. In Christian Science there are between fifty and sixty technical terms which have been chosen with wisdom and judgment that the world — if it understood — would call inspiration. The meaning of these terms may be found by a careful, impartial study of their root-meaning, and the habits and custom of the times and peoples that gave them birth. The *need* that gives any word birth is the *life* of that word. Words that have lost their original meaning through accretion, misuse, or ignorance are *dead;* but are raised from the dead when their life is again brought to light. Jesus said of the words of Christian Science (*his words*) "They are Spirit and are Life."

The technical terminology of Christian Science is a living language, — resurrected to be sure; but because resurrected, it has Life more abundantly. A careful but simple defining of the basic terms of Christian Science gives such a perception of what SCIENCE AND HEALTH so plainly states, that the ignorance of the educated becomes astounding to themselves. The wise in the wisdom of this world stand abashed before the Living Word which is *ever* the Word of God. Every ordinarily intelligent person either knows, or should have sufficient energy to find out, the meaning of these few basic words: — Being, Principle, Mind, Soul, Spirit, Life, Truth, Love, Substance, Intelligence, as well as of their cognate terms.

These terms are the synonyms of the word God; yet each one, if rightly defined, adds something to our understanding of what that *one word* means, for which there are no wholly synonymous words in any language. Scientific, unemotional, impersonal teaching or study of Science is always systematic, and never deals in speculations, I-think-so's, or vagaries of any kind. While we are running here and there to "get thoughts," or to learn Mr. P's or Mrs. Q's ideas of this point or that, we have not

yet entered upon the true study of Science *as Science;* no matter whether the study be of music, mathematics, or the all-inclusive Science of Sciences, CHRISTIAN SCIENCE.

WILL you please tell me how I can learn to understand or interpret the BIBLE? I read SCIENCE AND HEALTH, and have had good instruction; but still there are so many inconsistencies, — so much of the BIBLE seems to contradict SCIENCE AND HEALTH. I hear Scientists say: "The Bible is so clear to me," — but why is it not clear to me, too? I don't feel that I ought to call myself a Christian Scientist, or attempt to heal, before I am able to unlock the Scriptures with the "Key." — C. L. M.

MY SISTER; you have answered your own question. You have given the reason why the "Key" is not a key for you. You are waiting for something, and not *doing*. "He who wills *to do* His will shall know of the teaching whether it be of God." When you begin to obey the simple rules laid down in SCIENCE AND HEALTH, and so *prove* that its teaching is of God, you will find, to your surprise and joy, that you begin to understand the meaning of Jesus' words. As you go on *doing*, you will feel yourself a fellow-worker with Paul and the disciples whose works are recorded; then you will begin to see the relation of Jesus' teaching to the Old Testament, both its doctrine and its history. You will see that the teachings of Jesus and the writings of the Apostles (the New Testament) were the "Key to the Scriptures" of their day, (the Old Testament) just as SCIENCE AND HEALTH is the "Key to the Scriptures" of our day, the BIBLE.

The Scriptures are not to be interpreted, but *understood*. The meaning of both history and doctrine in the Bible is spiritual. There is not a literal meaning and a spiritual meaning. There is but one meaning to any writing, viz: *the author's meaning*. If the author treats of spiritual things, then his meaning is spiritual; and understanding of spiritual things, alone, can make it possible for one to read as the author wrote. If to you there is another than the author's meaning, that is simply your misconception, and shows that you have not the "key." The Bible cannot be interpreted except *by* demonstration *to* demonstration. In other words, only to one who is bringing out the spiritual realities — demonstrating in the things at hand, insignificant though they seem — are the Scriptures unlocked. He alone can say with authority: "This passage or statement means this or that," and only a demonstrator can understand his explanation. Fanciful meanings given

to words, strange imaginings, far-fetched symbolisms, theorizings, speculations; spiritualizing (?) every name, or the numbers at the tops of the pages, or the leather of the cover, is not interpreting the Scriptures.

Jesus' words were of universal and practical application, and much has been done for us when their purifying power has begun its work in the heart. Be content with that until, through purification, we come to have Jesus' understanding of his own words and of the prophets. [See also reply to W. M. B.]

THE following quotation from a friend's letter, shows us the need of patience and kindly love in dealing with the hungry and thirsty who cry aloud to us. Will you please publish, that others may not be turned away by seeming narrowness and coldness?

"I cannot say much about Christian Science that would be satisfactory to you, and I cannot calmly talk much of it yet, so I will only tell you the bare facts. All last summer I made a study of it, by myself. I had heard much of it before, and looked into it some, but that summer I made it my chief occupation. I really thought I was one, heart and soul; but in October, there were sent me an article and a letter that, to me, were pure blasphemy. I read each three times, waited two weeks until I felt that I could write calmly about it, and then wrote what was to me a perfectly lady-like, calm letter telling how it seemed to me and asking help out of the difficulty. A cold letter came, saying that Scientists were ready and willing to help those who wished to be helped, but could do nothing for those who willfully closed their eyes. That was far from Christ's way when one came asking help. It was the worst shock I ever received. For months I felt that the foundations had been taken away from under my feet, and I hardly knew which way to turn."—F. M. B.

The above speaks for itself, and should set us all to thinking. Who and where are we, even those of us who are considered most "advanced," that we can feel justified in coldly repulsing the honest questionings of any seeker? Has it not been the universal experience of Scientists, that somewhere along our way of growth we have had many of our old ideas of Jesus, God and Truth shocked greatly by the impersonal, broad, but exacting statements of Christian Science? The patience that gives the Truth for error "seventy times seven" times is demanded of us, if we are truly followers of the meek and lowly Nazarene.

— EDITOR.

HEALING.

For eight long years I searched for health, and found it not. Each and every physician told me the same story, viz: that I was diseased in every organ, and when free from pain ought to be satisfied, for I could never be strong; but none of them could even free me from the pain. Useless and miserable, I often wondered why God afflicted me so. I *did* believe in a God; but that was about all. I never tried to find out anything about Him. Did not like to read the Bible, and did not enjoy any kind of religious talk. This was my condition, morally and physically, when,— by the advice of a dear friend who had been healed in Christian Science,— I went to M—— to be treated by a Scientist.

For the first three days I grew worse, and was more disgusted than ever; but I had just enough *common sense* to continue the treatments, and then rapidly improved. At the end of a week I returned home, cured of my worst troubles, and able to walk as well as anyone. My friends all made fun of me, and said it was excitement that was keeping me up; that in a short time I would be as bad as ever,— but thank God, their prophecy has not been fulfilled.

Soon after I returned home, my brother was convinced of the Truth of Christian Science, and we commenced the study of Science and Health. Then the struggle began! Every old disease and pain came back to me that summer and fall, and many times I was tempted to give it all up and go back to medicine; but I did not yield. I knew that in some indescribable way God was caring for me, and so kept steadily on. I treated my mother and brother, and always with good results.

In January, 1891, my brother and I entered a class. When I began the course I did so with the full determination to believe everything taught, whether I liked it or not. Although I found many statements hard to believe, I knew it was all true, and slowly the right understanding came. Last fall my mother with four others took the primary course, and we are all very thankful that we are done with medicine.

In May, 1891, I started the Bible class and conversations here in P——. The followers are few, but they are faithful; and I myself can say truthfully that I find no pleasure outside of Christian Science work. The temptations of sickness appear at times, but I am always sure of one fact: that these claims cannot stay long, and must finally disappear forever. Never, from the

first I ever heard of it, have I doubted the truth of Christian Science.— E. S., PRESCOTT, WIS.

I WAS at the end of the line of *materia medica* some four years ago, and despair faced me, when a friend said: "Investigate Christian Science." I was disgusted; still, I thought, "I'll read the book, and tell D—— I have done so, and then she will be satisfied." As a duty I laboriously read five pages a day, reading being for me the hardest of all employment. About the middle of Vol. 1. I began to want to read more than my stent. Then I said, "I'll test this. If it only *could* be true! but it cannot be." When a certain belief threatened me however, I read; and, lo! it was gone, and came no more for three months. This encouraged me. Again, when I had such intense belief of headache that I could not open my eyes, I urged mother to read SCIENCE AND HEALTH to me. In a few minutes the pain disappeared. Once more I was in such severe belief I felt I could not treat myself, and asked mother to read to me. She did so, and the pain became intense. I said: "Read till this is *met*." Several times it was tried, with like results, when suddenly I felt the work was done. Though the belief of pain had not subsided, I dropped asleep, and awoke *well*.

The thought I wish to convey is this: *God* does the work; hence in reading SCIENCE AND HEALTH, I must know what He has for *me* in those pages. I read daily a short lesson, feeling that each word meets my special need for the hour — that it is God's message to me. The less *struggling* to understand, and the more leaving it to God to enlighten, the better results I get. In fact, if we feel "I lay all, self, at Thy feet, and wait for Thy food," we shall be fed — if not in our way, in His own infinitely better way. — M. W. L. H., NO. READING, MASS.

FOR twenty-four years I have been a constant sufferer from a complication of other complaints with lung trouble. To complete my downfall, last winter I was taken with La Grippe. My hope of recovering was given up, for physicians told me I never could recover. I finally heard of Christian Science, and was induced as a last resort to try it. I can truly say that in a very short time I was restored, and am feeling better than I have felt in twenty years. I now read SCIENCE AND HEALTH, and am happy. It is truly a miracle to my friends as well as myself. — MRS. D. L. R., COUNCIL BLUFFS, IOWA.

Description of
CHURCH EDIFICE AND PUBLISHING HOUSE,
To be Erected in Boston, Mass.

In frontispiece of the present issue we present our readers with an excellent perspective in photogravure of the proposed edifice to be erected corner Caledonia and Falmouth Streets, Boston. The detail of well-chosen door, window, and roof effects, as well as of the stone wall-trimmings, cannot be done justice in a small design; but combining the photographic with the written description, all are enabled mentally to supply these accessories, and thus gain an exceedingly satisfactory view of the Home that is to be. The accompanying ground plans will also render acceptable aid in following and understanding written details.

Dimensions: Church Edifice, 81 x 60 ft; Publishing House, 46 ft. front Falmouth St., 30 ft. back line, by 30 ft. deep; First story, both buildings, to finish, 12 ft.

Materials: Underpinning, of granite two feet above grade; walls, brick with stone trimmings. No wood used in exterior construction, except for doors and windows.

Aided by the cuts already referred to, found on page 516 at close of this description, we will now proceed upon our tour of inspection.

Entering the church vestibule, at the point of the "flat-iron," we pass on into a hall (17 x 22 ft.), upon the south side of which are two spacious parlors (19 x 20 each) connected by sliding doors. Proceeding to the end of this hall we reach the vestry, or lecture room (29 x 56), which will seat three hundred and twenty persons. Retracing our steps, we find, on north side of the hall, two rooms: one (18 x 35) having direct communication with main workroom of the publishing house proper; the other (11–6 x 24) to be devoted to any purpose for which it may prove adapted. From this side of the church hall, also, is a door opening into the general passageway between church and publishing house.

Now, on facing the street, we note either side the entrance six-foot stairways leading right and left to the audience-room above. Ascending, we find that this auditorium, occupying entire floor-room of the building, is admirably seated in the best accepted method of amphitheatre, or horseshoe form, with a capacity of

six hundred and fifty sittings. A balcony constructed across the east end, now under contemplation merely, would add one hundred and twenty-five additional sittings.

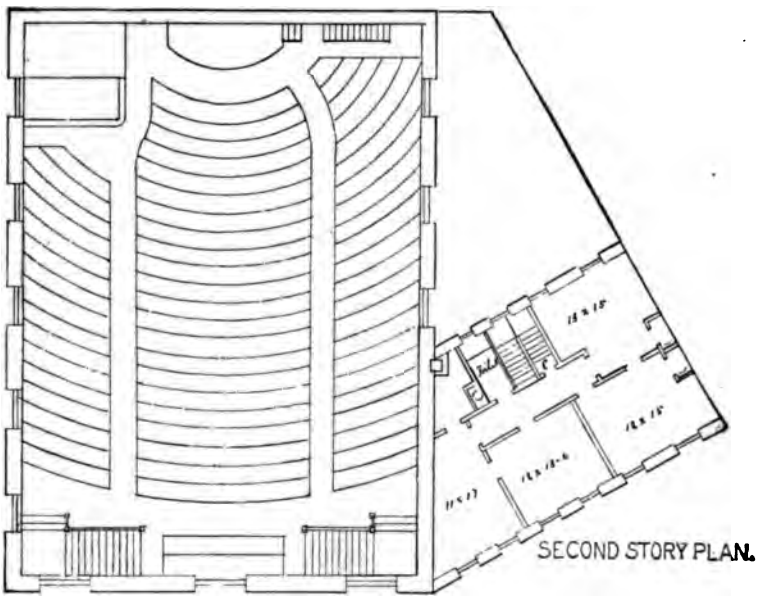
In passing, it is well to note the peculiar construction of roof and walls, with reference to avoiding the "echo" ever to be guarded against in large halls. The tie-beams forming part of the roof-trusses, finish full size below the ceiling line, supported on brackets and pilasters running to the floor. Thus, sound-waves will be effectually broken, instead of beating against and rebounding from the otherwise flat surface of the walls.

Returning to ground floor and sidewalk, we proceed to front entrance of the Publishing House, on Caledonia Street. We enter a five-foot central hall leading directly through to the back entrance, and containing stairway leading to the second floor. On north side of this hall are two offices; on south side, general workroom containing five hundred and fifty square feet, besides a toilet-room, cellar stairway, sink, etc.

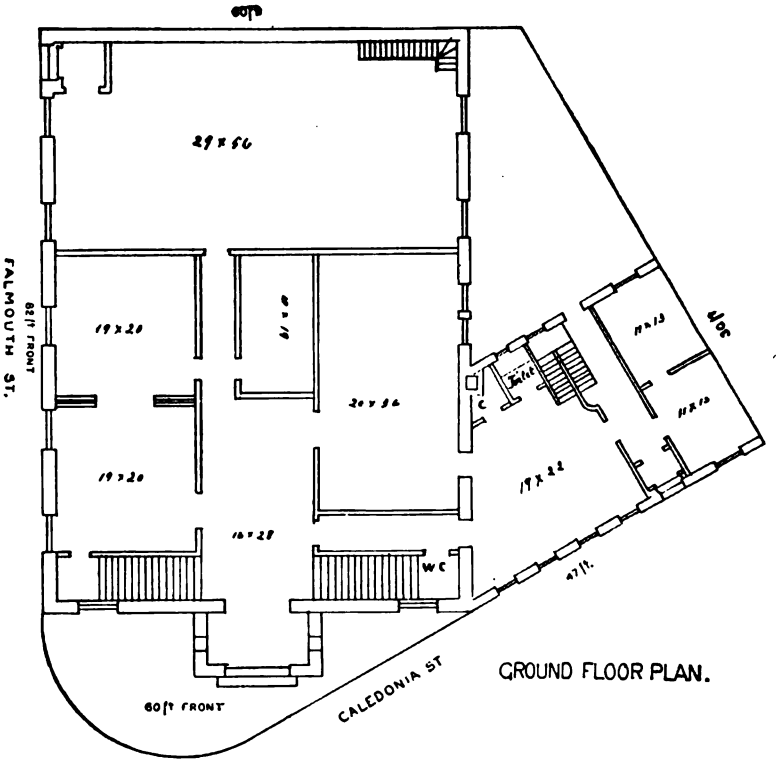
On floor above, we find four rooms having closet in each, also a general toilet-room leading from the hall. All the foregoing descriptions are still subject to modification. Some of the rooms have not yet been definitely assigned, the needs and requirements of prospective occupants, of necessity having some voice in determining this assignment; but, for the comfort and satisfaction of the "little ones" so heartily and zealously at work, we will say that special thought is directed toward making judicious and acceptable outlay of whatever funds shall have been received from them.

Descending to the cellar, we find the general heating apparatus for both buildings; it being not legally allowable, by recent enactment in Massachusetts, to place either boiler or furnace under any public building.

When these prospective buildings are completed — for one cannot now be reared without the other — our present badly cramped Publishing Society will have ample space for all departments of work, except editorial, on the ground floor; which will prove an economic relief from both porter and elevator work. The Editorial Department will doubtless occupy rooms on the second floor, which are in every way adapted to this purpose. To feebly accommodate our publishing business, the Society is now paying heavy annual rental, which ceases on completion of the publishing house proper; thus yielding larger means with which to do good in the dissemination of Truth and Love.



SECOND STORY PLAN.



GROUND FLOOR PLAN.

TREASURER'S REPORT.

Building Fund, Church of Christ (Scientist), Boston, Mass.

Receipts, November 2, 1891, *to January* 31, 1892, *inclusive.*

November. — A. J. Dane, $20; Mrs. J. Q. Sitman, $5; Jennie L. Bryan, $25; Mrs. A. S. Marston, $2; Libbie Oldshaw, $1; Mrs. Geo. H. Meader, $250; Mrs. A. M. Kent, $100; Lydia Conant, $1; Mrs. Della Hall Rigby, $15; B. B. C., $5; Mr. and Mrs. A. R. Goddard, $2; Miss Mary Pheland, $2; Barbara M. Prince, $2; Cynthia Vance, $1; Kate E. Rousseau, $50; David S. Wade, $8; Emma Morath, $1.93; H. A. Haman, $5; Mrs. J. H. Flagg, $5; Mrs. and Miss Humber, $5; Lewis Prescott, $3; Miss Nellie Gaunt, $2; F. and E. Todd, $0.50; Mr. and Mrs. R. J. Todd, $5; R. S. and G. Todd, $0.50; Mother and Daughter, $3; Mary L. Bouler, $5; T. W. Hatten, $10; C. M. Sweeney, $1; H. Barrell, $5; Mrs. Davis, $1; Miss Smith, $1; Friend, $5; Miss Alice Jennings, $5; Mrs. E. Skinner, $50; Students through Emma J. Hall, $6; Elizabeth Salsbury, $5; Mrs. A. Semple, $5; Boston Sunday School, $32; Miss E. M. Wright, $5; Mrs. W. G. Godsoe, $5; C. S. Students, $5; Mr. and Mrs. J. E. Willis, $4; C. S. Students, Dubois, Neb., $15; Elsie and Daisy Bell, $5; Clinton Mo., Sunday School, $2; Mrs. E. C. Burdick, $5; Sue Ella Bradshaw, $15; Wm. Ridgway, $100; Mrs. J. C. Warron, $5; Miss Carrie Kenney, $1; Mrs. A. P. Watson, $5; S. C. Davis, $2.50; Mrs. E. M. Foster, $10; Mrs. L. P. Clark, $1; Mrs. Mary B. Jones, $1; Friend, $3; Henry R. Paine, $11; Mrs. L. H. Kite, $2; Mrs. E. G. Parker, $2; Sarah Wilber, $1; Mrs. S. W. Battey, $2; Mrs. A. Ransom, $25; C. S. Students, Lowell, $25.

December. — Mrs. Annie Spence, $1; Eva Mills, $1; Mr. and Mrs. J. G. Gates, $2; Mrs. M. W. Munroe, $5; James T. Cranston, $5; Mr. and Mrs. F. J. Perry, $10; Church of Christ, Buffalo, N. Y., $200; Church of Christ, Topeka, Kas., $25; Kansas C. S. Inst., $9; Mrs. Mary A. Woodhall, $2; W. H. Howe, $5; Church of Christ, Troy, N. Y., $100; Boston Sunday School, $27; Unknown, $10; Mr. R. J. McInnis, $25; Mr. and Mrs. Richard Long and others, $6; Mrs. I. L. Sellers, $25; J. C. F. Slayton, $25; Geo. W. DeLong, $25; Mrs. Susan Myles, $5; Mrs. A. F. Leatherbee, $50; C. S. Church, St. Joseph, Mo., $81; Mrs. Thomas Myles, $5; V. T. Johnson, $25; Miss Mattie Sutton, $3.50; H. A. Haman, $5; Mrs. Minnie Hare, $1; Carrie Newman, $10; Mr. and Mrs. J. E. Willis, $6; C. S. Student, $10; Mrs. J. S. Ricker, $10; Miss A. Ricker, $15; Miss J. J. Ricker, $10; S. S. Everts, $2; Ira Neely, $5; Louis Everts, $1; John Everts, $3; Samuel Bullock, $1; J. Everts, $1; A. Everts, $1; W. Pollock, $1; Nellie Fitch, $2; R. Pollock, $0.50; Lizzie Frall, $0.25; Jane Pollock, $0.25; E. Eaipper, $0.25; M. Pollock, $0.25; Joseph McKeel, $0.25; Wm. Rittenhouse, $2; E. K. Sawyer, $50; C. S. Church, Riverside, Cal., $43.05; Riverside, Cal., S. S., $5.60; San Bernardino, Cal., S. S., $7.35; Mary MacMillan, $100; S. C. Keith, $5; Lucy Keen, $1; Mrs. Cora Foster, $2; Marie L. Hulin, $3; Mrs. A. M. Kent, $100; Mrs. S. F. Winston, $5; Mrs. M. I. Lambert, $5; C. S. Church, Minneapolis, $4; Mrs. S. H. Prather, $0.30; Mada Koons, $1; Mary E. Gregory, $5; Mr. and Mrs. I. Vary, $2; Eva Vary, $3; Eunice Vary, $5; M. Temple, $0.10; Samantha Schmitt, $5; C. S. Church, Chicago, Ill., $360; Mr. and Mrs. J. W. Campbell, $5; Friend, $4; Mrs. S. S. Reynolds, $25; J. H. Barrie, $10; Colorado, $0.50; Church of Christ, Fairmont, Minn., $32.50; M. Gibson, $3; Mrs. J. I. Toldon, $1; Alice Crane, $1; Friend, Canada, $10; D. W. Adams, $10; Mrs. E. McDonald, $1; Mary Ride, $1; Friend, $1; E. J. C. Randall, $1; Fox Children, $1; Mrs. J. S. Eastaman, $100; Patients of Mrs. J. S. Eastaman, $15; H. E. Roberts, $50; Friend, $10; Friend, $10; Lois Delvey, $5; S. E. McBride, $5; Mr. and Mrs. DeLong, $2; Mrs. E. H. Greene's Bible Class, $33; One

who has been healed, $2; Friend, $1; C. S. Sunday School, Duluth, $1; Mrs. J. McCarthy, $2.50; J. D. Kinross, $1; C. W. P., $10; Children's Class, Montreal, $5; Church of Christ, Mt. Pleasant, Mich., $16; Mrs. C. F. Morrill, $5; Church of Christ, Lincoln, Neb., $56; Lincoln, Neb., Children's Class, $6; Bible Class, Marlboro', $10; Mrs. H. H. Clough, $5; Lillie Clough, $2.50; Jessie Holden, $2.50; Mrs. B. M. Prince, $1; Mrs. B. M. Prince's Bible Class, $2; Church of Christ, Topeka, Kas., $8; Students of C. S. Inst. Topeka, Kas., $6.50; Beloit Students of Wis., Metaphysical Inst., $50; Milwaukee Students of Wis., Metaphysical Inst., $22; Mrs. D. C. Hanson, $25; Mrs. J. J. Calagar, $2.50; Mr. and Mrs. C. Covell, $2.50; Mary A. Ryland, $100; Eliza Weston, $1; C. S. Sunday School, Springfield, Ohio, $5; Mrs. H. S. Atkinson and others, Minneapolis, $10; Mrs. S. D. Hanson, $25; Mrs. M. A. Burt, $10; Mrs. J. D. Palmer, $5; S. H. Crysler, $50; Mrs. Nancy Steel, $3.75; Mrs. Frederick Mann, $2; Mrs. J. L. Griffin, $2; Mrs. Price, $1; Miss Harriett Fuller, $5; Mrs. W. T. Dame, $5; R. M. Harding, $2; Mrs. L. Hosford Bible Class, $13; Mary H. Philbrick, $75; Joseph Bryan, $1; Lizzie Sentry, $1; C. S. Bible Class, Elmira, N. Y., $5; Harper Robinson, $0.60; Mrs. J. A. Beck, $10; Nellie M. Spurr's Bible Class, $5; Mrs. Williams' Bible Class, Beverly, Mass., $25.

January. — Mary Hunting, $5; Ralph Moody, $5; Miss Katie Engle, $2; Mrs. Annie Warren, $5; Lorein Chowen, $3; Mary J. Lewis, $10; Mrs. E. B. Hulin, $50; Mrs. H. O. White, $6; Chas. Salchow, $3.75; Sunday School, Belvidere, Ill., $5; Sunday School, Topeka, $4; Kansas Inst., $4; Mr. and Mrs. Erickson, $30; J. L. Fonda, $1; Miss Lou Aldrich, $50; Mrs. O. F. Humphreys, $5; P. J. Chamberlin, $2; Emma F. Barrett, $10; C. S. Students, Seattle, Wash., $10; Infant Class, Chicago, $2; Mrs. W. T. Carpenter, $30; Mary E. Reed, $2; C. S. Church, Chicago, $5; Louisa M. Gardner, $5; A. R. Goddard, $2; T. A. Grannan, $3.25; Mary E. Watson, $10; Boston Sunday School, $46; Students, C. S. Inst., Topeka, Kans., $16.50; Alfred and W. S. Farlow, $25; Mrs. A. M. Kent, $200; Mrs. L. J. Perry, $5; Laura C. Nourse, $3; Mrs. C. A. Wilson, $5; C. S. Bible Class, Greely, $5; H. D. Janes, $3; C. W. Soule, $5; C. S. Church, Colorado Springs, $24; Children's Class, $1; Sue Ella Bradshaw, $24; M. L. Bouler, $5; Emily and Mae Osborne, $4; E. A. Sleeper, $5; M. H. Highsmith, $5; Alice Bass, $5; Friends, $5; P. W. Remig, $5; B. S., $0.10; Mr. and Mrs. F. D. Madden, $5; Mrs. M. H. Pitcher, $20; A. and C. Robie, $2; Friend, $20; Helen Boyd, $50; Miss Fannie E. Howe, $2; Mrs. A. Winsburg, $1.20; Nellie French, $2; J. O. Bartlett, $5; Church, Topeka, $3; Mrs. M. E. Polk, $0.50; Miss E. Polk, $0.50; Sunday School, W. Randolph, Vt., $6; G. E. Lacy, $5; Young People's Fund, M. R. C., $27; Children's Fund, M. R. C., $124.30. Amount reported from Christian Science Publishing Society, $108.98.

Cash in Bank (at date of last report)	$18,787.57
Collections as per above list (3 mos.)	4,384.51
Deposit in Bank to date	$23,172.08

ALFRED LANG,
Treasurer Church Building Fund.

DONORS TO YOUNG PEOPLE'S FUND.

November 1, 1891, *to February* 1, 1892.

Amount from last Report, $699.09; Daisette D. Stocking, Toronto, Ont., $10; Friend, Boston, $17; total, $726.09.

CHILDREN'S FUND.

Amount from last Report, $852.62; Wylie D. Noyes, Newburyport, Mass., $5; Friend, Greensburg, O., $1; Emma S. Murphy, Bloomington,

Ill., $0.44; C. M. S., Oneonta, N. Y., $1; C. F. S., Oneonta, N. Y., $1; May and Rose Gaunt, Holden, Mo., $0.30; Children's Class, New York City, $56.50; Lila T. Lewis, Los Angeles, Cal., $2; Friends, Helena, Ark., $10; Jessie Grout, Scranton, Pa., $1; Ralph E. Jones, Scranton, Pa., $1; Children's Class, Peoria, Ill., $18.77; Elizabeth Keen, Plainfield, Ill., $2.50; Children's Class, Junction City, Kan., $7; Children's Class, Omaha, Neb., $2; Spencer and Earl Crandall, Lowville, N. Y., $0.20; Lucy Keen, Plainfield, Ill., $5; Robert Wilson, DeLand, Fla., $1; Master Urfer, Guernsey, Iowa, $0.25; Children's Class, Lawrence, Mass., $6.59; Gertie and Ernest Cady, Hartford, Conn., $1.75; total, $976.92; pledges not yet due, $241; total amount, $1,944.01.

Statement of amounts sent to the Christian Science Publishing Society from November 1, 1891, to February 1, 1892, to credit of Church Building Fund.

Mrs. M. E. Converse, $1; Mrs. Helen Close, $5; F. A. Combs, $1; M. A. Franklin, $1; E. G. Lennox, $1; Grace and Harry Gavin, $1; J. K., $0.60; C. B. Ellis, $0.57; Mrs. A. G. Hovey, $2; Robert Richardson, $2; Jas. L. Stevenson, $5; Miss M. E. Felton, $5; Hattie L. Walker, $1; Mrs. Margaret Boyed, $1; Miss Fanny Whitney, $1; Alma S. Metcalf, $10; Mrs. Lucie L. Vanatta, $4; Scientists, Rantoul, Ill., $1; M. I. Kimball, $5; Fred Scharff, $3; Students' Association, Marshall, Mo., $5; Mrs. Geo. N. Goodwin, $2; Mrs. A. D. West, $5; Mrs. E. A. Head, $1; Mrs. M. F. Howard, $1: Mrs. Sawyer, $1; Mrs. Jas. Smith, $1; Mrs. W. A. Moody, $1; Chas. F. Orbin, $10; S. Luthy, $3; F. J. Fluno, $10; Mrs. J. B. Pierce, $2; Ida Clift Foss, $1.61; Mrs. Sabra Adams, $0.30; Miss Alice S. Brown, $10; Mary I. Price, $1; sale music, $2.90; $108.98.

GIVE.

See the rivers flowing
  Downwards to the sea,
Pouring all their treasures
  Bountiful and free:
Yet to help their giving
  Hidden springs arise;
Or, if need be, showers
  Feed them from the skies!

Watch the princely flowers
  Their rich fragrance spread,
Load the air with perfumes,
  From their beauty shed:
Yet their lavish spending
  Leaves them not in dearth,
With fresh life replenished
  By their mother earth!

Give thy heart's best treasures,—
  From fair Nature learn;
Give thy love — and ask not,
  Wait not a return!
And the more thou spendest
  From thy little store,
With a double bounty,
  God will give thee more.

— *Adelaide A. Proctor.*

EDITORIAL NOTES.

WHEREFORE I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost. 1 Cor. xii. 3.

Trials are but the harvest of error that has been sown; yet men have been taught, or in some way have come to think, that trials are sent by the Father, and that by the number and severity of them is to be measured our nearness to the kingdom of God. Some, even, who are students of Christian Science too often recount their great conflicts, their sacrifices (?) for Christ, just as formerly they rehearsed diseases, and were proud of being the "*worst case* the doctor ever saw in all his practice." Are we conscious of how we magnify evil whenever we tell of trials or conflicts? It sometimes seems to be thought that only as evil and its claims of power are emphasized is the power of God magnified. We forget that Christian Science teaches us how to prove the *nothingness*, the *powerlessness* of evil, by its revelation of the OMNIPOTENCE OF GOOD.

In the old way, evil allured man with promises of satisfaction, and the conflict was between his desire to yield to its temptations and his fear of the penalties which he had been taught must follow. If the balance of belief was on the side of the fear, then he naturally prided himself on his strength of character, morality, honesty, or virtue. In Science, we learn that evil's promises of pleasure and threats of penalty are alike impotent; because Principle, Law, Good, is the only power. Principle neither promises nor threatens. IT IS. Principle, Mind, can know nothing besides itself; for there is evidence only of itself, and only itself to receive that evidence. Its evidence of itself is the universe, including man. It is the *All-in-all*, the I AM.

This, Jesus knew; hence he said that when we came to know it also (through obedience to his teaching) we would find, as he was finding, that the "yoke" of Principle was "easy," and its "burden light." "My *peace* I give unto you"; that is, when you do as I am doing, and as I would teach you to do, you will find my peace,—the same peace, the same full joy that I have found. Now, if we carry about long, martyr-like faces, have we his *peace*, think you? If our necks are galled, and our backs bent, are we wearing *his* yoke, or bearing *his* burden? Are

we "speaking by the Spirit of God"? Are we not rather, "calling Jesus accursed"?

If we will look closely into the motive that prompts us to recount and magnify the severity of trials, we may find it to be vanity; a desire to be thought more tried, and consequently greater victors, than our fellow-workers. We may even find a more fatal motive still: the wish to justify ourselves for not obeying the Truth we have heard and perceived. It is the "father of lies" that suggests that the greater the evil we have encountered and overcome, the greater the glory we give to God. If the seed has not fallen into the soil of a "good and honest heart," *that* will make us magnify temptations as an excuse for yielding to them. Have we *heard* the promise that they shall not be greater than we can meet and overcome in His strength?

Was Jesus accursed? He was tempted by all the illusions of "the world, the flesh, and the devil." He was grieved, betrayed, crucified. He was "despised and rejected of men." To mortal sense, no good came to him; and yet he ever talked of his "joy," and promised it to his followers, as the greatest possible boon. He evidently did not call himself accursed. When we are "speaking by the Spirit of God," when we have discerned and obeyed Principle unto understanding, we will cease to sigh and parade our harvest of sin; and instead, will exult and talk of our joy, of our easy yoke and our light burden. Where the world looks for long faces and deep-drawn sighs, pitiful complaints, excuses, and self-justifications, we will be radiant with the recognition of the benign omnipresence of Life, Peace, and Harmony. Instead of "calling Jesus accursed," we will recount our blessings, and tell of our "peace that passeth understanding"; we will carry with us the inspiration of achievement, and "by the Holy Ghost" (Divine Science) show forth that we truly know "that Jesus is the Lord."

Our Church Building

Is being "brought within the range of the senses," and is a demonstration of what every lover and follower of the teachings of Christian Science is discerning in Principle. Someone has defined "city" and "church" to be an assemblage of people *for a high purpose;* a place where even a few are gathered together and "He in the midst of them." The Church of Christ was to be builded upon the Rock, and the gates of hell should not prevail

against it. The "high purpose" that has gathered together in one place the hearts of those who discern the Rock upon which His church is builded, is to present to humanity a house of God in the true sense, the spiritual sense, the *living* sense which gave force to Jesus' words to Peter.

How many of us have thought deeply on what this *fruition of loving hopes* means to the cause of Christian Science in its ministry to the world? It is to be "the vine" of which all local assemblies for the same high purpose "are the branches," an outward evidence of true unity, oneness of mind in Jesus Christ our Lord. The blessing of discernment, obedience, courage, patience, sacrifice, faithfulness, forbearance, LOVE, rests upon every foot of the ground, and upon every brick and stone from foundation to pinnacle. It is a "temple not built with hands," but by *hearts* that know and love the one God and only Son. Gratitude, humility, joy and gladness will be ours if, at the coming triennial, the cheerful, loving builders are privileged to assemble from "the four corners of the earth," a peculiar people, *a nation*, to meet in this temple for the high purpose of giving account of faithful stewardship.

College Alumni.

THE meeting of the alumni of the Massachusetts Metaphysical College, on February third, opened with a crowded audience-room. The reading from Scripture and SCIENCE AND HEALTH was followed by silent prayer, ending with the Lord's Prayer repeated in unison. After graceful recognition of the power of harmonious thought here present, to place at ease one who elsewhere found it difficult to preside, further personal remark by the chairman was reserved until later, at which time he promised to dwell somewhat upon a subject which, though near to the heart of all present, seemed in every way a fit closing theme. The opening hour was, therefore, placed at the disposal of workers in the field generally.

Evidence of fuller attendance than that cognizable by mortal sense was found in messages received by wire, post, and personal conveyance.

The opening speaker substantially called attention to the fact that human will is not of God, and, therefore, not to be used by a Christian Scientist. Divine Love is the only power; and to *truly know* this, is to do away with apparent difficulty in healing.

After uncovering the error of mortal mind "extremes," and pointing to wisdom to guide unerringly and continuously to the "golden mean," the speaker closed with the declaration that "no greater work now is to be done than to place SCIENCE AND HEALTH in the hands of every man, woman, and child, Truth being its own Interpreter."

This closing statement naturally called out the query as to "how and when." One member had secured good results from its early use by patients; another, from waiting until practical demonstration had opened thought to receive Truth *as* Truth. Still another saw that it rested with each to *demonstrate his or her ability* to call early attention to SCIENCE AND HEALTH; that is, with the stone of unbelief, "lack of understanding," rolled from before the mental sepulchre — that the risen Truth be not mistaken for the gardener, but recognized as the living Christ. From all testimony bearing upon this point, a brother deduced that no positive, fixed rule can be made to govern indiscriminately; but that instead all must rely upon wisdom, born of loyalty to Truth and experience in the work, to determine for each, in every case, the true course to pursue.

A brother who claimed that Boston, instead of Cincinnati, had been his "birthplace," commented upon the fact that very young Polish children, brought to this country, gradually forget the guttural of their native tongue, becoming finally smoothed and Anglicized in expression. Our growth in Christian Science he finds attended by the same "signs." The sharp, discordant notes of error gradually fade from mind, until we cease to understand them; and thus error's tongue becomes to us a "foreign language."

The Treasurer of the Building Fund, at close of the discussion, made the gratifying announcement that now on deposit in banks is something over twenty-three thousand dollars, which, augmented by interest and out-standing pledges nearly due, brings the Building Fund in the neighborhood of twenty-four thousand dollars. This leaves a balance of six thousand yet to be raised before building can commence. To the unfeigned delight of all present, he then exhibited the ground plans, elevations, and perspective, with their description (shared with all our readers in this JOURNAL) of the proposed church edifice and adjoining publishing house.

It is a noteworthy fact that the seeming irregularity of the "flat-iron" shaped lot, has wholly obviated the otherwise neces-

sity for purchase of adjacent property, upon which to place the heating apparatus under a separate roof. As it is, every foot of land is precisely where it can be, and is, intelligently utilized. The roof for the boiler and heater, prescribed by law, is happily become the roof for the publishing headquarters also, which reduces to a *minimum* the cost of heating both buildings. Brother Lang gave assurance that all steps possible for trustees or architect to date had been promptly taken; and that, while much remains to be done before building activities begin, April first will find plans ready for both the builders and the use of the thirty thousand dollars.

The comforting and encouraging assurance followed, that, owing to helpful ability cheerfully donated by brethren — thus obviating much exorbitant demand outside — the cost of the entire structure, complete, promises to come within fifty thousand dollars instead of to exceed that sum, as at first thought probable. "Now," said he, "how shall we most speedily raise that remaining six thousand? I myself begin to feel that it nearly *is* raised. One lady met me, as I entered the room this afternoon, with the declaration that as she had several years ago been permitted to study for less than the regular price, she now wished to give the balance toward what would be most appreciated by her teacher; and accordingly placed in my hand a check for one hundred dollars for the Church Fund. Before I reached the desk, another sister enrolled herself for fifty dollars; all of which causes the six thousand to look less and less formidable."

The Publisher then made the gratifying announcement that the JOURNAL subscription list was notably on the increase, and the financial affairs connected therewith in most satisfactory condition. He expressed his conviction that, as every teacher and practitioner over the country comes into intelligent "touch" with our needs and aims as a publishing society; as each sees that the proposed edifice means vastly more than simply a "local church" for use of Boston Scientists, will the activities of each be enlisted in its behalf, and substantial money-testimonials (*proving* deep interest) follow.

The speaker continued: — "The question arises, 'Why did not the trustees begin on twenty thousand?' In reply I am glad to state that, while our sanguine hopes early led us to give broad intimation that we would do this, our cooler judgment, later, did not coincide therewith. It is now proven that the

latter was wiser of the two. The impetus of enthusiasm early manifested seems to have abated somewhat, involving diminution in the number of checks and fresh pledges received. This, the Trustees thought, did not augur well for the future spontaneous inflow of funds hoped for, to continue without intermission the prosecution of the work laid out. On conferring together, both Trustees and Directors unanimously agreed that, in view of this circumstance, the only wise course is to begin with not less than thirty thousand dollars cash on deposit. We agree with Luke emphatically: 'For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold him begin to mock him, saying, This man began to build, and was not able to finish.' We, as Trustees, individually and collectively are opposed to debt. I, for one, will not lend my voice to placing this building under a debt, except as the very last resort. Woe to us if we incur debts! We should have in hand, to start with, enough to warrant carrying the work steadily forward, as any arrest of activities for other cause than inclement weather would be a shame to us.

"The fact stands here: somebody must make a necessary bargain for the work, and a legal bargain,— a bargain with responsible parties standing back of it. These 'responsible parties' now *pledge* themselves to begin work immediately upon receipt of thirty thousand dollars, by the Treasurer, and to carry uninterruptedly forward to completion. It is made possible to begin at a moment's notice, by the fact that funds are not loaned out on securities, but are banked subject to check drawn by the Trustees. We do not wish to undertake an extravagant building, but judgment dictates one that shall prove durable and useful for many years to come."

Hereupon some new pledges followed, and also promises of further help from those who previously had given as the Lord had prospered. One sister, who had already done fully her part, stated that when her husband that day asked her to "go and look after the church question," she felt *she* did not hear the call. One passage of Scripture, however, had been before her all day and she now saw its meaning, — *heard* the call. "It was this: 'Let your conversation be such as becometh the gospel of Christ.' This gospel is peace on earth. God unquestionably recognizes

His own harmonious image; but in promulgating this doctrine of *peace on earth*, we are brought face to face with the need of suitable quarters in which to meet and work. This need does not close with the present generation, and therefore there should enter into this undertaking due consideration of our obligation to the young. As teacher of a class of misses, I have of late been astonished by the depth and earnestness of feeling manifested by various members who, a year ago, could not be perceptibly interested in the subject of Christian Science. Each is now bravely addressing herself to individual demonstration over pride, vanity, impatience,—selfishness in whatever form manifested. Facing the result of the year's work, I can but enter a plea in behalf of the young people, and myself promise further aid as the way opens in which to give it."

Motion to extend time hereupon admitted general expression from the field — including, besides Massachusetts, New Hampshire, New York, Delaware, Pennsylvania, Ohio, Kansas, and others — which first and last was one of deep interest in the Mother Church. In substance, all other interests that can do so, whether personal or general, are now awaiting completion of the Boston Church and Publishing Headquarters.

Meeting adjourned to first Wednesday in June, 1892.

THOSE wishing to make remittance to the Treasurer of the Church Building Fund *direct*, will please address: —

ALFRED LANG,
279 Broadway,
Lawrence, Mass.

MANUSCRIPT sent to the JOURNAL without signature and address is not accepted. In preparing manuscript for publication, if contributors will invariably *write with ink, and on one side of the paper only*, it will be greatly appreciated. Many articles written with pencil are sent in, with excuses for having been written hastily and carelessly, which necessitates their being re-written. The articles for our JOURNAL should be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science. Also, manuscript should reach this office by the first of each month, addressed: —

EDITORIAL DEPARTMENT, CHRISTIAN SCIENCE PUBLISHING SOCIETY
62 Boylston Street, Boston, Mass.

PUBLISHER'S DEPARTMENT.

WE have a limited number of CHRISTIAN SCIENCE QUARTERLIES bound in cloth, comprising lessons from January '90 to January '91. Prepaid at 75 cents per copy.

THE probabilities are that the CHRISTIAN SCIENCE HYMNAL will be ready for delivery the latter part of March. Final announcement will be made in April JOURNAL.

WILL our friends who do not receive their publications promptly please complain to the postmaster in respective localities. We have discovered some of these officials are careless with second-class mail matter, and report publications not received when upon a more careful search they are found.

THE CHRISTIAN SCIENCE JOURNAL purchased for *strictly gratuitous distribution* is furnished any person, Christian Science Reading Room, or Dispensary, at the rate of $1.00 per dozen copies, postpaid.

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These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

WE have sent out nearly 3,000 copies sample JOURNALS in accord with our proposition made in January '92 JOURNAL. Who can estimate the direct and indirect good that will result from this effort?

WHEN subscriptions expire, the wrapper containing last number is stamped "Subscription expires with this issue." This is the only notice given subscribers.

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CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., at "Church Home," 179 Clinton Ave. Bible Class at 12 M., also services Tuesday evenings at 7.30 P. M.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

CLEVELAND, OHIO.—Services Sunday 10.30 and 11.30 A. M. Dispensary and Depository of C. S. literature, New Church Building, Cedar Ave. cor. Sago St.

DENVER, COLO.—Church of Christ (Scientist) on Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A.M.; S. S. 11.30 A.M., Occidental Bl'k.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 11.30 A. M.; S. S., 10.30 A. M., corner Main and Cherry Streets, over Second National Bank.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 10.45 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, speaker.

LINCOLN, NEB.—10.45 A. M., and 7.30 P. M., 1124 N St. Bible

School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

MARINETTE, WIS.—10.30 A.M., and 7.30 P.M., Johnstone's Hall.

MAQUON, ILL.—10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS.—10.30 A. M., 212 Wisconsin Street.

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MINNEAPOLIS, MINN.—11 A. M. S. S. 12 M. Public Conversation on SCIENCE AND HEALTH Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

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NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY.—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.

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PEORIA, ILL.—Sunday Service 10.30 A. M., Church of Christ (Scientist), North Monroe Street. Bible Class and Children's Class 11.30 A. M.

PUEBLO, COL.—110 West 6th St. Sunday School 2.30 P. M. Bible Class Wednesday 2.30 P. M. Students' Meeting Friday eve. 7.30.

QUINCY, ILL.—Sunday Service 11 A. M., Sunday School, 9.30 A. M., at 619 Maine Street.

SALT LAKE CITY, UTAH.—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. M. A. Bagley, C. S. D., Speaker.

SIOUX CITY, IA.—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA.—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

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SYRACUSE, N. Y.—10.30 A. M., 704 E. Fayette Street.

TOLEDO, O.—10.45 A. M. S. S. 12 M. 321 Tenth St.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

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TROY, N. Y.—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS.—11 A. M., S. S. 10 A. M., 213 S. Water St.

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ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 16½ N. Broad St.

AUSTIN, TEX.—11 A. M., S. S. 10 A. M., 506 W. 14th Street.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BINGHAMTON, N. Y.—10.30 A. M., Rooms 14, 15, Ross Block, C. A. Jacques, Speaker.

BROOKLYN, N. Y.—3 P. M., and 7.45 P. M., S. S. 10.45 A. M., 41 Greene Avenue.

BUTTE, MONTANA.—8 P. M., 104 South Montana Street.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—7 P. M., Sunday School 10.30 A. M. Friday 7 P. M., Hardings Block.

CHATTANOOGA, TENN.—10.30 A. M., 423 Richardson Block.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

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CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

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CLAY CENTER, KAS.—3 P. M. Lincoln Avenue.

COLORADO SPRINGS, COLO.—11 A. M., Bible class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, speaker.

DAVENPORT, IA.—10.30 A. M., S. S. 11.15, Masonic Temple.

DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—10 A. M., High Street Baptist Church.

EAU CLAIRE, WIS.—2 P. M., S. S. 3 P. M. at Dispensary.

ELMIRA, N. Y.—Bible study, 3.30 P. M., 668 Park Place.

ELROY, WIS.—2 P.M., over E. N. Loveland's Agricultural House.

ERIE, PA.,—11 A. M., S. S., 10 A. M., cor. Sixth and French Sts.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., residence D. K. Lincoln.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

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GRAND FORKS, NO. DAK. — 3.30 and 7.30 P. M., 406 Demers Ave.
GROVETON, N. H. — Bible Class 12 M., 1 Rich St.
HALIFAX, NOVA SCOTIA. — 3 P. M., 106 Granville Street.
HAMILTON, CANADA. — Bible class 3 P. M., 84 Wilson Street.
HARTFORD, CONN. — 10.30 A. M., City Mission, 234 Pearl Street.
HODGE, MICH. — 10.30 A. M., residence Mrs. Gertie Hodges.
HULL, IA. — Sunday School 2.30 P. M., parlor Masonic Hall.
JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
JANESVILLE, WIS. — 3 P. M., No. 61 West Milwaukee Street.
KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.
LANARK, ILL. — 10.30 A. M., residence, Mrs. J. Woodin, East St.
LAWRENCE, MASS. — 10.30 A. M., Brechen Block, Room 1.
LEAVENWORTH, KAN. — 3.30 P. M., 700 South Fifth Street.
LE MARS, IA. — 11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.
LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.
LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
LOCKPORT, N. Y. — 11 A. M., No. 2 Central Block.
LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.
LONDON, CAN. — Bible class, 11 A. M. and 7 P. M., Duffield Block.
LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.
LOWELL, MASS. — 10.30 A. M., and 6.30 P. M. Children's class, 12 M., Highland Hall, Branch Street.
MACON, GA. — 3 P. M., C. S. Rooms, 259½ Second Street.
MANCHESTER, N. H. — 6.30 P. M., 6 Odd Fellows' Building.
MASON CITY, IA. — 10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.
MCGREGOR, IA. — 10.30 A. M., G. A. R. Hall.
MONTROSE, COLO. — 11. A. M., S. S. 10 A. M., cor. 7th and Front Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Uncompahgre Streets.
NASHUA, N. H. — Bible Class, 12.30 P. M., 237 Main Street.
NEBRASKA CITY, NEB. — 3.30 P. M., 517 Central Avenue.
NEW BEDFORD, MASS. — 7 P. M., 187 Middle Street.
NEWBURYPORT, MASS. — 10.30 A. M., Room 3, Brown Sq. Hotel.
NEWBURYPORT, MASS. — 2.30 P. M., Conservatory Hall.
NEW YORK CITY. — Bible Class 10.45 A. M., 281 West 4th St. (South of 11th, one door).
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NORTHCOTE, MINN. — 2 P. M., residence of Mrs. Brown.
OAKLAND, CAL. — 11 A. M., S. S. 12 M., 1156½ Wash. St.
OMAHA, NEB. — 10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible Lesson 8 P. M., Thursday Room 238, Bee Building.

ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.
PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
PAOLA, KAS. — 2 P. M., Christian Science Hall, Main Street.
PASADENA, CAL. — 10.45 A. M., 49 East Colorado St.
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SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
SALT LAKE CITY, UTAH. — Bible class every Friday 10.30 A. M., at 20 Cramers Floral Ave., between 1st and 2nd East.
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TRAVERSE CITY, MICH.—10.30 A. M., 49 West 9th St., So. side.
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WILKESBARRE, PA. — 10.30 A. M. and 7.30 P. M., 119 Davis Pl.
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